

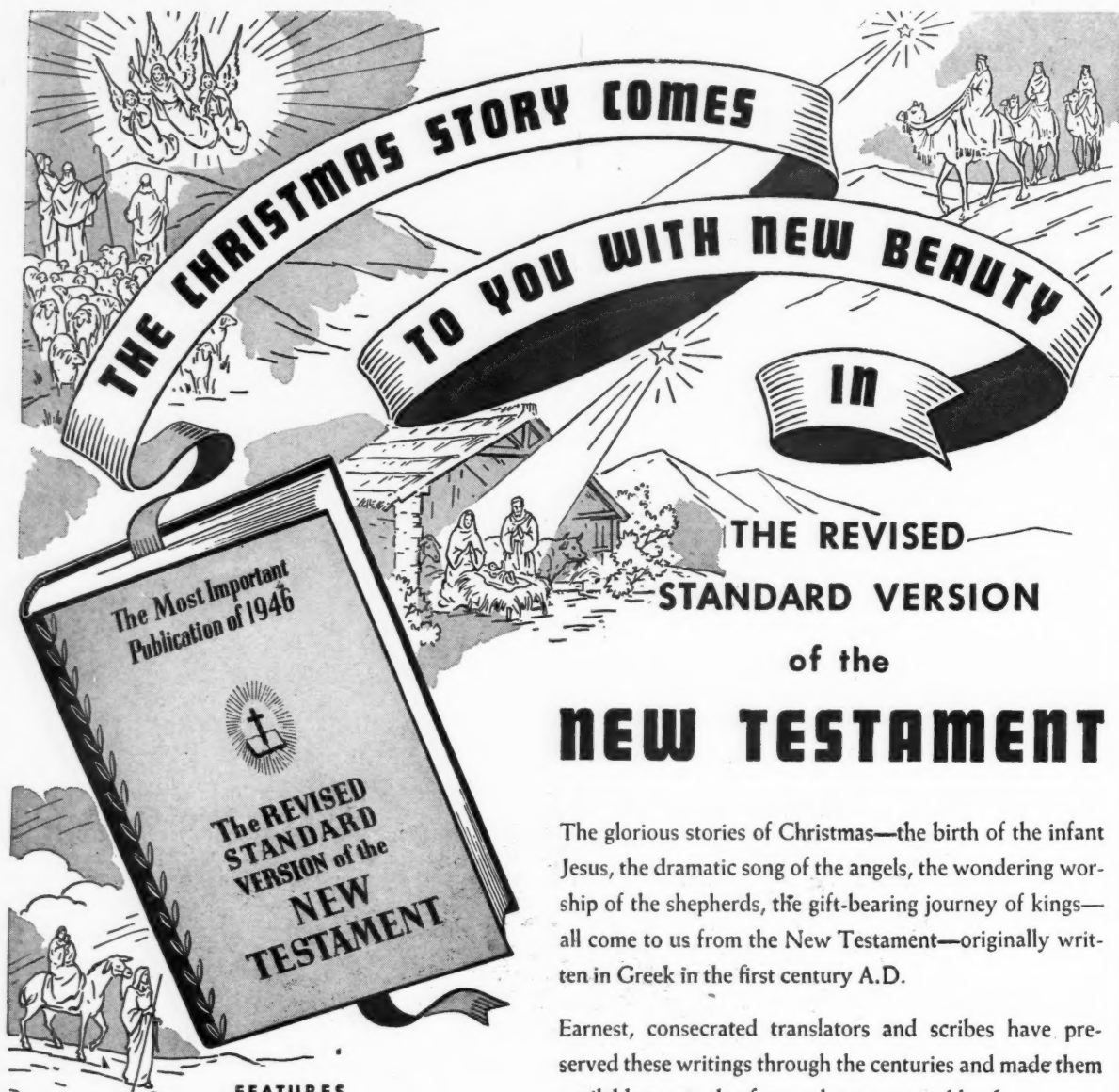
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MONTHLY



DECEMBER 1946



FEATURES

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Poetry in verse form

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and punctuation
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The chapters of this book have been written by members of the Committee which has worked upon the Revised Standard Version of the New Testament, published in February, 1946. They are addressed to the general public, and are designed to help the reader of the Bible to understand the main principles which have guided this comprehensive revision of the King James and American Standard Versions.

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Published on the 25th of the month preceding date of issue. Devoted to Bible knowledge and interpretation; news and methods of world-wide Christian work; editorial comments on current events and conditions; inspirational verse and selected miscellany; catholic in spirit and outlook; evangelistic and evangelical; contending for the faith delivered once for all to the saints.

ERNEST D. CHRISTIE
Publication Manager

WILL H. HOUGHTON
Editor

HAROLD L. LUNDQUIST
Associate Editor

Vol. XLVII

DECEMBER, 1946

No. 4

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December, 1946

Looking forward
to '47

AND 41st FOUNDER'S WEEK CONFERENCE

Reserve February 3-9, 1947—these dates mark this national event commemorating the birth of D. L. Moody.

Speakers will include Dr. Louis Bauman, Long Beach, Calif.; Bishop C. F. Derstine, Kitchener, Ont.; Dr. Frank E. Gaebelin, Long Island, N.Y.; Dr. Gustaf F. Johnson, Minneapolis, Minn.; Dr. Harold S. Laird, Wilmington, Del.; Premier Ernest C. Manning, Province of Alberta; Rev. J. F. Rake, Evansville, Ind.; Dr. W. M. Robertson, Vancouver, B.C.; Dr. John Bunyan Smith, San Diego, Calif.; Dr. Cary N. Weisiger III, Augusta, Ga.; Dr. I. L. Yearby, Oklahoma City, Okla.; and Dr. H. A. Ironside, Rev. Robert R. Murfin and Rev. William Thomas, of Chicago, as well as members of the Institute faculty. Dr. Irwin A. Moon will be present at the premier of his new natural-color sound film, "God of the Atom."

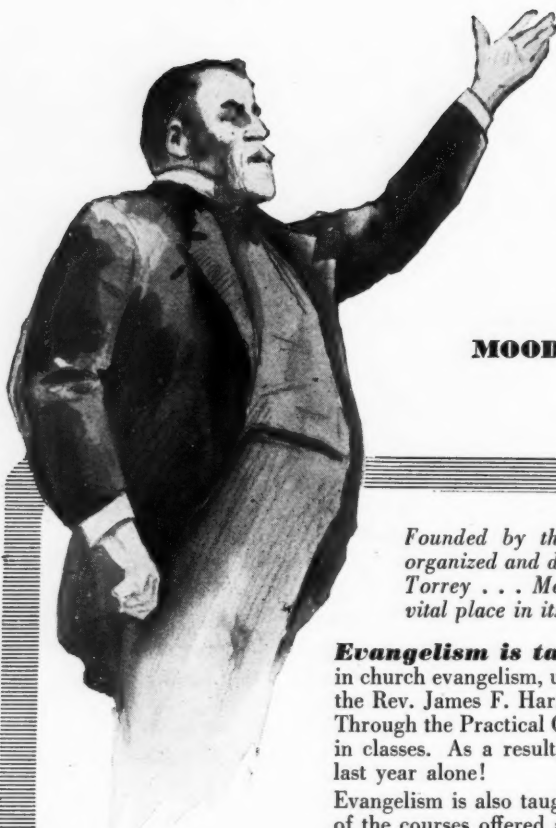
Plan to come. In the meantime, won't you pray for this great conference?

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MOODY BIBLE INSTITUTE AND *Evangelism*

Founded by the renowned evangelist Dwight L. Moody . . . organized and directed by another great evangelist, Dr. Reuben A. Torrey . . . Moody Bible Institute naturally gives evangelism a vital place in its life and ministry.

Evangelism is taught to students in both Day and Evening Schools. Classes in church evangelism, under Dr. William McCarrell, and in personal evangelism, under the Rev. James F. Harrison, give effective training in how to win persons for Christ. Through the Practical Christian Work office, students put into practice methods learned in classes. As a result, more than 8,000 persons were led to a confession of Christ last year alone!

Evangelism is also taught in Moody Bible Institute's Correspondence School. Typical of the courses offered are these: Scripture Memorizing for Successful Soul-Winning, by Dr. Oscar Lowry; Practical Christian Work, by Dr. R. A. Torrey; and Youth Triumphant, by Rev. S. Maxwell Coder.

Evangelism is practiced through the Institute's Extension Department. Evangelists on the staff hold meetings in small churches, as well as city-wide revivals. This group of men consists of such widely known evangelists as Michael A. Guido, Robert J. Kees, Raymond O. Nelson, William H. Rice, R. Darrell Freleigh, James R. Calhoun, F. L. Prestidge, W. W. Shannon, Bill Leach, Emil Aanderud, A. H. Stewart, and others.

Institute faculty members, too, give their time and talent to evangelistic effort, keeping alert to the need in the field in order to be qualified to present it to their classes.

In addition, the ministry of the Institute's 5,000-watt radio stations, WMBI and WDLN, is consistently evangelistic. Almost daily letters come from men and women who have found Christ as a result of the soul-winning efforts of these stations.

Evangelism is promoted by means of Moody Press literature. The ministry of the publishing division of the Institute is, first of all, a spiritual one, and Bible-based books on evangelism play an active part in this work. You will find many such books—written by many authors—for sale in Moody Press retail, wholesale and mail order departments. Here is a representative group:

How to Bring Men to Christ, by Reuben A. Torrey (Revell)

Later Evangelistic Sermons, by W. E. Biederwolf (Moody Press)

Scripture Memorizing and Successful Personal Work, by Oscar Lowry (Moody Press)

Personal Soul-Winning, by William Evans (Moody Press)

True Evangelism, by Lewis Sperry Chafer (Moody Press)

The Soul-Winner's Fire, by John R. Rice (Moody Press)

Road to Revival, by Vance Havner (Revell)

Evangelists are used frequently in Institute chapel and auditorium services. Among those who have brought messages to the students and employees during the last twelve months are many prominent in this field: Dr. H. A. Ironside, Dr. Robert G. Lee, Dr. Harold John Ockenga, Dr. Louis T. Talbot, Dr. Merrill T. MacPherson, Dr. John E. Zoller, Dr. William Ward Ayer, Dr. Bob Jones, Sr., Howard W. Ferrin, Dr. John R. Rice, Rev. Roy L. Laurin, Dr. Vance Hayner, and others.

Moody Bible Institute has always been interested in evangelism and will always teach, practice and promote it in order to equip Christians for the Lord's service and to win souls to Him.

Won't you have a part in this Christ-centered work? Your prayer help and financial support are urgently needed.

This is the ninth in a series of informative ads dealing with the policy and program of Moody Bible Institute.

Dept. M1071

Moody Bible Institute 153 INSTITUTE PLACE • CHICAGO 10, ILLINOIS

Editorials

WILL H. HOUGHTON

Philip A. Benson

Philip A. Benson, a trustee of Moody Bible Institute, died Wednesday, October 16, in the Long Island College Hospital. A coronary thrombosis was the immediate cause of his death.

To list all the interests and activities of this fine Christian gentleman would take columns of space. He was president of the Dime Savings Bank, Brooklyn, N.Y., and a former president of the American Bankers Association. He was director of several corporations, including Title Guarantee and Trust Company, Kings County Trust Company, Atlantic Mutual Insurance Company, and Brooklyn Institute of Arts and Sciences.

We believe his chief interest was in the Christian organizations in which he served. These were many, including Moody Bible Institute, the South Africa General Mission, and Stony Brook School for Boys.

The funeral service was held in the Flatbush Dutch Reformed Church, Brooklyn, and the message was brought by Dr. Peter Joshua who, while pastor at Huntington, L.I., had the Benson family in his fold. Dr. Joshua (now pastor of the First Presbyterian Church, Aurora, Ill.) brought a splendid message on "the truth which meant so much to Mr. Benson"—the necessity and possibility of the new birth.

In 1912, Philip Benson married Louise A. Melville, a fellow Brooklynite. Members of the family include two sons, both mechanical engineers. The elder, Robert E., served in the war as an army lieutenant, and the other, Philip A., Jr., was in the navy. A third son, William, was killed in 1941 in an airplane accident. Also surviving is a daughter, Mrs. Evelyn Torbett, of Sea Cliff.

We praise God for the enduring testimony of His servant Mr. Benson, and we trust that Institute friends will pray for his loved ones left to mourn his going.

Turn on the Fragrance

It seems that industry in this country is to be made more acceptable to the olfactory nerve. Chemists are working

with management to improve the odors which seem to accompany certain goods and processes. The smell of paints, polishes and insecticides will be greatly improved.

An article in a business periodical says that chemists have an estimated ten thousand formulas of special odors filed away for future use in industry.

One can think of many improvements which could be made in the breath of factories and stores, as well as changes for the good in individual products.

We wonder if it is not time for Christians to pay a little attention to the fragrance of our Christian testimony. All things being equal, a product will be much more successful wrapped in an attractive package and given a pleasing odor.

Some of us are too abrupt and blunt in our witness for Christ. We need to give a little attention to adorning the doctrine.

"When the Fullness of the Time Was Come"

All the lesser incidents of our lives are really arranged in a preconcerted order. There is a "fullness of time" at which, and not before, we can understand particular truths or undertake particular duties, because for these truths or duties all that has preceded has been a preparation.

"My time," we may say in this sense, "is in Thy hand." This is peculiarly true of that last awful moment which awaits us all, and for which all that precedes it is a preparation—the moment of death. To God's servants, it comes when they are ripe for it; it comes, by the appointment of Eternal Love, in "the fullness of time."

In like manner it is true generally of those whom the world recognizes as its great men, that each appears in "the fullness of time." Each has his predestined hour which he may not anticipate. He is in some sense the ripe product of the ages of thought and feeling and labor which have elapsed before he comes; and that he should appear when he does, is just as much willed by the

providence of God as that he should be born at all. So it is with writers, artists, statesmen, even discoverers; when such men are said to be "before their age," it is only meant that their age has not yet taken its own measure, and that they surprise it by the discovery. They really appear, one and all, in "the fullness of time."

Now our Lord's arrival on the scene of human history corresponds with the general law so far as this, that He came when a course of preparation, conducted through previous ages, was complete. But He was not the product of His own or of any preceding age. What is true of great men, who are only great men, is not true of Him. They receive from their age as much as they give it; they embody and reflect its spirit. They seize upon the ideas which are in circulation, and, whether by speech or action, express them more vividly than do others. Their generation does a great deal for them; it is pleased with them because it sees itself reflected in them; and their power with it is often in an inverse ratio to their real originality.

With our Lord it was otherwise. He owed nothing to the time or to the country which witnessed His advent; He had no contact with the world of Greek thought, or of Roman politics and administration. He borrowed rabbinical language enough to make Himself intelligible; but no rabbi could have said, or could have omitted to say, what He did. The preceding ages only prepared His way before Him, by forming the circumstances, the convictions, the moral experience of His countrymen and others; and thus a preceding period, marked in the counsels of God, had to be run out.

At last its final hour had struck, and that hour was "the fullness of time"; it was the moment of the advent.—Canon Liddon.

Evangelism in Great Britain

Cablegrams have brought glorious news of meetings recently held in various parts of Great Britain by Mr. and Mrs. R. G. LeTourneau, Mr. Robert Nelson, and Dr. and Mrs. Harold Strathearn. The news says:

"At Bradford crowds packed auditorium so early that doors were closed thirty minutes before time. Hundreds unable to get in. Two hundred people responded to appeal to accept Christ. At first meeting in Glasgow, Saturday, immediately after arrival, crowd reported largest since days of Dwight L. Moody. Scottish audience, usually reserved, stamped, clapped, and shouted approval. At Edinburgh, Sunday audience in great Assembly Hall (home of the Church of Scotland) most appreciative and packed auditorium. Ministers from all Scotland in attendance. Sunday night at Carrubbers Close Mission, founded by Dwight L. Moody, overflow crowd of several hundred addressed at a second meeting."

The Shadows Fall Apart

"Whereas I was blind, now I see" (John

9:25). When the old life passes and the new life comes, it is as though another faculty of vision become mine. I walked through delusions and mistakes before; now at length I begin to see.

For instance, the dark realm of my own heart is an unsealed book to me. I realize that my sin has slain outright my strength, my hope, my life.

When John Inglesant, in the story, looked into the astrologer's crystal, he saw a room with a chimney of carved stone, and a high window at the end. A man's figure lay before the hearth, and the hearth was stained with blood. It is what I am made cognizant of: the room of my nature, nobly proportioned, and built for great and holy things; but on the hearthstone I lie dead. I have destroyed myself, and God's law has uttered its doom against me; I cannot find the way of escape either from His anger or from my shame.

But to my gaze the cross of Christ presents itself too. It is not enough for me, with this purged eyesight of mine, to examine the theories of the atonement which Christian thinkers have propounded. Golgotha is more than the center of my creed; it is the secret of my life and peace.

A day or two before his end, Dr. John Duncan told one of his friends: "I have been at the point of death, the point of death"; and then, raising himself, he added: "But I found that the one great mysterious death on Calvary was all that I needed at the point of death."

This is my discovery, and few hours pass in which I do not behold and praise the Shepherd who laid down His life for the sheep.

And the restraints and liberties of the service of God have dawned on me, till the whole of my history is changed into "something rich and strange," till I am prompted by heavenly motives as I move about the commonest tasks. The thought of disobeying the Lord who has bought me grows more and more hateful. The desire to please Him is with me through the livelong day.

It is recorded of Wordsworth that an unfinished line saddened him, and that a word which was only second best disturbed his thought. I have been led into a region, where anything *undone or misdone* for God is my grief.

Is it not as if the angel had anointed my unseeing eyes with euphrasy and rue, which has opened to them an unimagined universe? Is it not as if I were blind Bartimaeus, and, at the gate of Jericho town, Jesus of Nazareth lifted me from night to noon?—Alexander Smellie.

The Wycliffe Classics— an Important Announcement

More than seventy years have passed since any Christian organization has undertaken to make available to the people of God the great Christian classics of the past. It is seldom that one finds today on the shelves of secondhand bookstores any of the volumes from *The Evangelical Family Library*, a once famous series of reprints of outstanding biblical and devotional literature published by the American Tract Society

during the nineteenth century. Other similar collections have been altogether forgotten. For example, probably not one Christian in a thousand is even aware of the fact that John Wesley published between 1750 and 1755, fifty volumes of the noble works of previous centuries, under the title *A Christian Library*.

Recognizing the tremendous need for a new series of reprints, since the spiritual treasures of bygone days are simply unobtainable anywhere today, Moody Press has planned a new series of such books, after long and careful study. Under the general editorship of Dr. Wilbur M. Smith, widely recognized as one of the greatest living bibliographers, a number of titles have been chosen to be published as *The Wycliffe Series of Christian Classics*. At least four will be issued each year, and it is hoped that the series will not be terminated until at least forty volumes have been published.

Working with Dr. Smith will be Rev. S. Maxwell Coder as associate editor, and they will be assisted by other outstanding Christian scholars, who will write prefaces and such notes as are needed for various volumes from time to time.

The first title in the series, *The Suffering Saviour*, by F. W. Krummacher, will appear in January, 1947. This volume is regarded as the richest series of discourses on the sufferings and death of Christ ever to come from any one Christian leader during the entire nineteenth century. The new edition of this remarkable work will include a biographical introduction written by Dr. Smith.

Believing *The Wycliffe Series of Christian Classics* to be an event of unusual importance in the field of evangelical publications, Moody Press has chosen a book design worthy of such an enterprise, so that believers who purchase the series, or any part of it, will be adding to their shelves volumes of great beauty and outstanding craftsmanship.

Among the titles now in course of preparation for early release are the following: John Newton, *Cardiphonia, or the Utterance of the Heart in the Course of a Real Correspondence*; John Bunyan, *The Holy War*; Andrew A. Bonar, *Memoir and Remains of Robert Murray M'Cheyne*; Jonathan Edwards, *The Life and Diary of Rev. David Brainerd*; Alexander Whyte, *The Walk, Conversation and Character of Jesus Christ Our Lord*; Lancelot Andrewes, *Private Devotions*; Marcus Rainsford, *The Lord's Prayer for Believers*; Samuel Rutherford, *Letters*, edited by Andrew A. Bonar; Thomas D. Bernard, *The Progress of Doctrine in the New Testament*; Martin Luther, *Table Talk*; Robert S. Candlish, *The First Epistle of John Expounded in a Series of Lectures*; and Isaac Watts, *The World to Come*.

Since the dawn of the twentieth century, more noteworthy series of reprints of a secular nature have been undertaken by great publishing houses than at any other time in the history of English literature. Everyone is familiar with such collections as the deservedly famous *Every-Man's Library*, the *Cambridge Classics of Literature*, the *Modern Li-*

brary, the *New Century Library*, the *Oxford World Classics*, and other similar works.

It is a strange thing that no corresponding series of outstanding masterpieces of religious literature has appeared during this time. Great popular approval has rested upon the various editions of secular reprints; there is every reason to believe that Christians will welcome *The Wycliffe Series of Christian Classics* as one of the more notable publishing events of the past seventy years. Here is, at long last, an opportunity for believers to become acquainted with some of the greatest books of all time, including works of such spiritual depth and power as have transformed the lives of Christians in other generations, and led to world-wide blessing as the result. We believe that the fragrance of the spirit of Christ still rests upon these writings of gifted men of God, and that the Lord will honor their republication.

Call to Founder's Week

The forty-first annual Founder's Week Conference will be held (D.V.) in Chicago, February 3 to 9, 1947. This conference has grown so rapidly in the past few years that a bare announcement is all that is required. Orthodox Christians from many denominations recognize Founder's Week as a great interdenominational rally of folks of like mind. It is also a feast of good things, and an opportunity for instruction and inspiration for ministers, missionaries and other Christian workers.

As usual, the services will be divided between the Torrey-Gray Auditorium at Moody Bible Institute and the auditorium of Moody Memorial Church.

In the light of all the uncertainties of the present times, no doubt there will be some messages of prophetic significance. But always there will be the emphasis on soul-winning and revival.

Entertainment in Chicago is still a terrific problem. We should like to suggest that Chicago Christians plan to open their homes and that they invite their out-of-town friends to stay with them during this conference.

Here are the speakers who up to the time of writing this announcement had accepted the invitation to speak: Dr. Carl Armerding, Dr. C. Norman Bartlett, Dr. Louis Bauman, Rev. S. Maxwell Coder, Dr. William Culbertson, Bishop C. F. Derstine, Dr. Frank E. Gaebelein, Dr. H. A. Ironside, Dr. Gustaf F. Johnson, Dr. Harold S. Laird, Rev. Wendell P. Loveless, Premier Ernest C. Manning, Dr. Irwin A. Moon, Rev. Robert R. Murfin, Rev. J. F. Rake, Dr. W. M. Robertson, Dr. John Bunyan Smith, Dr. Wilbur M. Smith, A. H. Stewart, Rev. William Thomas, Dr. Cary N. Weisiger III, Rev. Kenneth S. Wuest and Dr. I. L. Yearby.

For printed program, with fuller information, available early in January, write Moody Bible Institute, 153 Institute Place, Chicago 10, Illinois.

Place this conference on your daily prayer list.

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Carol singers from a boys' club in New York City, touring their neighborhood on Christmas eve. (Acme photo)

The Message of the Carols

By H. A. Ironside, Litt. D., D.D.

BECAUSE CHRISTMAS has taken the place of the ancient heathen festival of the Saturnalia among the Greeks, the feast of Jual (at the winter solstice) among the Scandinavians, and the feast of lights or Chanuka of the Hebrews, many Christians of undoubted integrity have considered it either pagan or Jewish to recognize Christmas at all. Among Protestants generally no kind of Mass, even Christ's Mass, is looked upon with favor, and so many, particularly those of Puritan views, have repudiated any kind of Yuletide celebrations.

Frankly, I was once of this mind until made to realize that in the overruling providence of God the annual Christmas festival had become a world-wide testimony to two great truths which are de-

*Christmas speaks
for Christ among
the unbelieving
multitude*

nied in many quarters today, namely, the virgin birth of our Lord, and the full meaning of the incarnation, the union of the human and divine natures in Him who came in grace to become the Kinsman-Redeemer of our lost and ruined race.

Who has not felt the thrill of gladness as he turned on the radio at this happy season and heard the Christmas carols sounding out so joyously, carrying the message to all mankind that God has appeared on earth in the person of the Son given and the Child born when the Virgin brought forth her holy Babe in Bethlehem's Stable and laid Him in a manger-crib?

However* theologians may wrangle about it or rationalists may deny it, this great truth is emphasized in nearly all



Dr. Ironside is pastor of the great Moody Memorial Church, Chicago.

*"He came down to earth from heaven
Who is God and Lord of all;
And His shelter was a stable
And His cradle was a stall;
With the poor, and mean, and lowly
Lived on earth our Saviour holy."*

Every verse of this beautiful song reminds us anew that the Babe of Bethlehem was the Eternal Son Incarnate. What a testimony this is to an unbelieving world! Bishop Phillips Brooks' beautiful hymn will be sung long after the objectors to the virgin birth and the incarnation have been silenced in death:

*"O little town of Bethlehem,
How still we see thee lie,
Above thy deep and dreamless sleep
The silent stars go by;
Yet in thy dark streets shineth
The everlasting Light;
The hopes and fears of all the years
Are met in thee tonight."*

*"For Christ is born of Mary,
And gathered all above,
While mortals sleep, the angels keep
Their watch of wond'ring love.
O morning stars, together
Proclaim the holy birth,
And praises sing to God the King,
And peace to men on earth."*

Charles Wesley's "Hark! the Herald Angels Sing" is another immortal song that will continue to be sung as long as the Church of God will be in this scene:

*"Christ, by highest heaven adored;
Christ, the everlasting Lord;
Late in time behold Him come,
Offspring of a virgin's womb.
Veiled in flesh the Godhead see,
Hail the incarnate Deity!
Pleased as man with men to dwell;
Jesus, our Immanuel!"*

What could be more soul-stirring than the challenge of the "Adeste Fidelis":

*"O come, all ye faithful, joyful and triumphant,
O come ye, O come ye to Bethlehem;
Come and behold Him born the King
of angels;
O come, let us adore Him,
O come, let us adore Him,
O come, let us adore Him,
Christ the Lord."*

*"Yea, Lord, we greet Thee, born this
happy morning;
Jesus, to Thee be all glory giv'n;
Word of the Father, now in flesh appearing;
O come, let us adore Him,
O come, let us adore Him,
O come, let us adore Him,
Christ the Lord."*

TWO CAROLS ARE CONNECTED very intimately, their general theme and treatment being much alike. I quote the first two verses of "O Holy Night":

*"O holy night! The stars are brightly
shining,
It is the night of the dear Saviour's
birth;
Long lay the world in sin and error
pining,*

[Continued on page 276]

the carols that sound out so joyously as a myriad of voices proclaim the advent of the King, who came in lowly guise to die that sinners might be saved. Bethlehem was the first stage of the journey to Calvary, where the propitiatory work of our Lord took place.

CONSIDER THE MESSAGE of the carols. Take some of the most ancient of them, as for instance:

*"God rest you, merry gentlemen,
Let nothing you dismay;
Remember Christ our Saviour
Was born on Christmas Day."*

There may be a question as to the accuracy of the date of Christ's birth, but the precious truth that Christ our Saviour has come to earth is what is emphasized, and the manner of His advent is told out in another verse:

*"This day is born a Saviour
Of a pure virgin bright,
To free all those who trust Him
From Satan's power and might."*

What thoughtful Christian can fail to see the wisdom of God in overruling in this way the vain thoughts of unbelieving men and sounding forth the truth that means so much to all who have felt the burden of their guilt and are crying out, like Job, for a Daysman who can lay His hand upon both God and man and bring them together in peace!

The same truth is reiterated in the ancient lay, "I saw three ships go sailing

by." It may seem crude and even inappropriate, but it tells out the story that "The Virgin Mary and Christ were there, On Christmas Day, on Christmas Day."

The old German carol, "O Sanctissima," affirms the same story:

*"When the world was rent and torn,
Christ was born on Christmas morn;
Christ now is living, His mercy giving,
Shout your joy to all the world,
O Christian men."*

Another medieval choral is the French song, "The Holly and the Ivy," which tells us that

*"Mary bore sweet Jesus Christ
To be our sweet Saviour;
Mary bare sweet Jesus Christ
To do poor sinners good."*

How glad we can be that this truth is thus brought annually to the attention of millions of earth's distressed souls!

The more modern carols join in celebrating the same wondrous birth:

*"Glad Christmas bells, your music tells
The sweet and pleasant story;
He came to earth in lowly birth,
The Lord of life and glory."*

And again, Mrs. Alexander has taught us to sing:

*"Once in David's royal city
Stood a lowly cattle shed,
Where a mother laid her baby
In a manger for His bed.
Mary was that mother mild;
Jesus Christ, her little child."*

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A God in the Balances

By Dr. H. Daniel Friberg

Look into the heart of heathendom through the keen eyes of an experienced missionary



His Highness, the Aga Khan, sits back on his side of the scale in Brabourne Stadium, Bombay, India, as his weight is balanced against a like amount of diamonds in the culmination of his Diamond Jubilee Celebration. This jubilee marked the sixtieth year of the Aga Khan's imamate. The Aga Khan, who is the lineal descendant of the prophet Mohammed, tipped the scales at 243½ pounds. Press Ass'n photo.

SATURDAY AFTERNOON, August 10, there was staged in a large clearing of palm trees in the outskirts of Dar es Salaam, a city on the Tanganyika coast opposite Zanzibar, the weighing of the Aga Khan "against diamonds." The fabulously wealthy spiritual lord of the Ismaili sect of Mohammedans had been priest for sixty years, and a great concourse of his devotees from East and South Africa, as well as India, witnessed the placing of enough diamonds on a specially constructed scale to outweigh the ponderous old man.

Preparations had gone on for a long time. Certainly one of the first tasks confronting the Ismaili council in arranging the diamond jubilee celebrations was ascertaining whether the government, not least the officials in charge of food con-

trol, would permit thousands upon thousands from outside the territory to congregate in Dar es Salaam for the ostentatious spectacle. Then came the transportation problems, the housing problems, and finally the ordering of the great influx of Indians on their arrival.

Months before the event was staged, a large tract of land was made ready for the setting up of a populous little jubilee city. As the date approached, thousands of slender poles were set up in rows perfectly straight and at right angles to one another—a nice surveying job. The upright poles were then topped with inclined poles of similar slimness and clothed with burlap, so that the whole forest of toothpicks became a huge pilgrims' barracks of neat little houses of great precision and very economical structure.

Most of the leading Indian merchants of Dar es Salaam are Ismaili. They pre-

pared to celebrate by dressing up their businesses in very showy false fronts. If they struck the Western eye with their loud tawdriness, they were nevertheless very much in the mode of Oriental extravagance. Large portraits of the imam and his French begum—far from being his first wife—were prominently displayed in the store windows, with legends all in the same servile vein: "Welcome, our Spiritual Lord."

A special train was run on the Central Line of our narrow-gauge Tanganyika railway. Lorries and passenger cars converged on Dar es Salaam from Kenya and Uganda. The S.S. *Vasna* brought a load of passengers from India; then plied up and down the East African coast many times in a very essential role of helping to bring perhaps 25,000 strangers to our rather quiet city before riding at anchor with a gay display of flags in the harbor.

On the eve of the greatly publicized weighing ceremony various notables arrived by air. There was Sir Philip Mitchell, governor of Kenya; also the governor of Uganda, the resident of Zanzibar, and the governor-general of Madagascar, as well as the under-secretary for colonies in the British government, Creech Jones, M.P. Many a European in East Africa murmurs against what he regards as Indian encroachment, and there is even legislation enacted which may be directed particularly against Indian immigration. But at the weighing of the Indian Moslem, the Aga Khan, the top officials were right there, each in his place!

What an assemblage of Indians Dar es Salaam witnessed those days! Even with the modernistic poles-and-burlap city on the outskirts of the community, the Indian quarter of Dar es Salaam, normally of some 16,000 inhabitants, was jammed as it certainly was never jammed before. A missionary friend of mine with an apartment in the Union Castle buildings saw a number of Indians coming out of a room near his quarters and began to count them. There were nine of them!

THE CEREMONY WAS STAGED ON a bright afternoon. The weighing grounds

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December, 1946

were surrounded by a barrier and access was through three showy Oriental portals, the central one especially elaborate, being decorated with a portrait of the bespectacled old imam and inscribed with words of adulation.

Admission was by invitation cards—my presence was respectfully desired by the Ismaili council only after my third call at the corner grocer for a card. Outside of the main gate were drawn up scores of African police in fez-shaped caps, dark leggings, and bare feet. They are tall, fine-looking, and certainly the most genial officers of the law in all the world.

Within the grounds everything was perfectly organized under an able corps of uniformed ushers, including a large number of Indian Boy Scouts, Girl Guides, and Aga Khan Volunteers. Most of the African spectators stood; most of the Indians sat in areas covered with long stretches of cloth; and all the Europeans, a large number of Indians, and even a sprinkling of Africans found places in an area supplied with chairs. At the front of the reserved section were chairs and divans with place cards attached to them. The names included that of the begum; Prince Ali, the heir presumptive; Governor and Lady Battershill, and certain other notables.

The cynosure of all eyes—20,000 pair of them—was a great pedestal in wood, like the base of some fine piece of statuary. It was surmounted by an empty chair, topped by a green canopy and faced by a large dial, and a platform for the diamonds.

The ceremony was slow in getting off. Bands played and announcements came over the public address system in English, Gujarati, and Swahili. Finally the governor arrived and was met at the main portal by the Aga Khan. With the

band playing "God Save the King," the Aga Khan escorted the governor to his seat; then bestrode the pedestal, and sat down in that rare chair which would be balanced with diamonds, though so heavily occupied.

The Aga Khan was dressed in a white finger-tip coat, in these parts called a *joho*, of material which at my distance seemed a white stuff of sheeny texture, and in a white turban and white shoes. He mounted to his place with fair ease for a man of his age and great weight.

The program started with an address of welcome to the Aga Khan on behalf of the East African Ismaili council, and with vocal male solos sung in typically plaintive and incomprehensible Indian style. An Indian school girl recited a short piece in English, hesitated, and forgot for some moments what she was to say amid all that splendor and pomposity. The most elaborate thing in the whole program was a high sounding eulogy of the Aga Khan and his ancestors delivered by a Dar es Salaam Indian barrister and addressed to the Aga Khan himself.

The imam claims—it is a disputed claim—to be a descendant of Mohammed. His early ancestors are said to have ruled in Egypt. The orator quoted an English historian's testimonial to the great qualities of one of these ancestors of the Egyptian period. Later the line settled in Iran. There the grandfather of the present imam met with trouble, was run out of the country, and took refuge in India—a little piece of the past over which the eulogist-chronicler tiptoed lightly. The expelled imam established his fortune by helping the British in the Afghan war of just over a hundred years ago. The Ismaili continued to render service to the British crown, and the head of the sect was given the style "His

Highness" and made to rate a salute of guns.

His followers boast the present imam to be a great internationalist. He has even presided over the League of Nations! He is a great devotee of the race course, has owned three Derby winners and has rated the chief money winner in English racing. During the war he shrewdly kept himself in Switzerland.

WHAT EVERYBODY CAME TO SEE

was the weighing with diamonds. It was done with great ceremony. Chief donor of diamonds was a Mombasa merchant said to have contributed 250,000 shillings, the equivalent of \$50,000. For this he took the lead in the ceremony, and together with members of his family placed twelve plastic boxes of industrial diamonds on the great scale.

Next family of donors was in the 200,000 shilling class, in which were several families. Thus they appeared, family by family, until the one-box donors had had their turn, the robed wives and children returning to their places, and the men, invested with various ranks of nobility, remaining on the top of the pedestal, a turbaned circle of obsequious viziers and counts like courtiers about an Oriental potentate.

Tier upon tier of the caskets were placed upon the scale until the huge weight of the old potentate had been matched in the most precious of jewels—243 pounds of them!

At the conclusion of the ceremony itself, choice diamonds were given the begum and Prince Ali Khan, and, I believe, one special one also to the Aga Khan, as mementos of the occasion. The presentation of the begum's diamond was made by an Indian woman. She approached the begum, brought the French woman's hands together in her own and kissed them in an act of the utmost devotion.

THE AGA KHAN ROSE, thanked his spiritual children for the munificent and unconditional gift, and delivered a rather long address full of the spirit of the sect. He thanked the government and the banks for their co-operation, and expounded his social doctrine and the Ismaili program.

He had, in the judgment of an American, the best English pronunciation of the afternoon and rather appealed to one by the common-sense practicalness of much of what he said and by the forthrightness of his address. He spoke of the great service which would accrue to the Ismaili community by the establishment of the Diamond Jubilee Trust Fund.

The equivalent of the value of the diamonds of the occasion, about a third of a million pounds sterling, would be placed, after deduction of the cost of the big show, in the Diamond Jubilee Trust Fund, which would have a capital of a million pounds. It would be used to help the Ismaili, already up-and-coming merchants, entrepreneurs and financiers, to swing themselves to still higher levels at favorable rates of interest.

The Aga Khan came to grips with some

Masses of people in the streets of Bombay cheer their spiritual leader, the Aga Khan, during the celebration of his Diamond Jubilee as imam. The people jam the streets so thickly that there is scarcely room for the procession to pass.

Press Ass'n Photo.



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very practical problems. He noted that Indians in Africa are almost without dental care. Dentists with Indian degrees, unlike Indian doctors, cannot secure recognition in these parts; the British dental schools are closed to them with one exception, and there is the hurdle of a test of the knowledge of Latin. Would the assembled governors not do something for the admittance to British schools of at least half a dozen Indian youth?

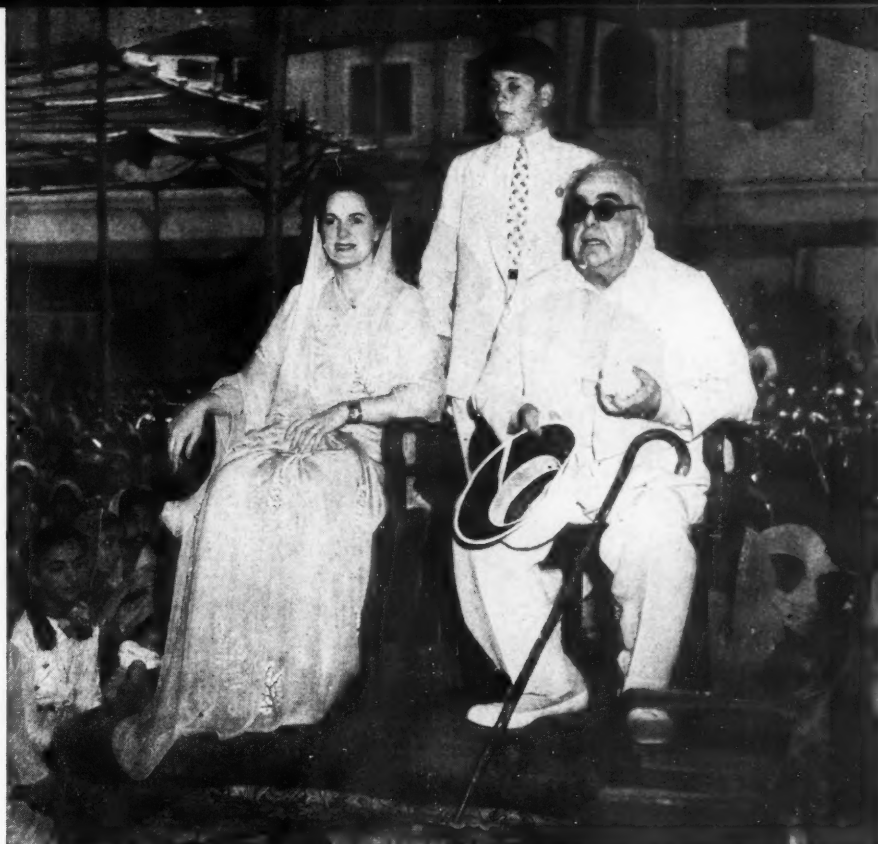
Like all big-time financiers the shrewd old imam knows his vulnerability to the legislator and keeps his eye on the hazards of tax trends. He encourages his followers realistically to get themselves houses, but he fears that after the Ismaili have gotten themselves well ahead in the race for property they will be penalized by heavy taxation on the very citadel of their advancement, and therefore pleaded with the East African governors in his address to spare his enterprising followers from increased taxation for the benefit of laggards in the race. I am afraid he was thinking of the African.

This note, despite all the commonplace goodwill counsel given in the address, I believe to be characteristic and tell-tale of Ismaili sociology. It is selfish. There is an Aga Khan Hospital in Dar es Salaam, but you have to be an Ismaili to get in.

MONTHS BEFORE the celebration I had asked a London tract agency to send me about a thousand copies of its booklet of Scripture passages called *The Way of Salvation*, and this without any thought of the Aga Khan. By a wonderful providence the booklets were at the post office when I came to town three days before the ceremony. Here was a wonderful opportunity! In the course of the long festivities I handed one to an Indian youth sitting next to me and he read the booklet from beginning to end even while we were seated together. At the conclusion of the ceremony I proceeded to distribute a large number to Indians in the great crowd. Only two or three refused my offer. The Boy Scout and Girl Guide ushers made very approachable and hopeful recipients, and I was fairly pursued by young people who undoubtedly knew little of what it was all about, but I did; if they gave the booklet a chance they would be saved!

Islam is a fanatical religion. It knows about Christ, pays Him faint praise, and hates Him. Here I had been having an evangelist's holiday at what was more than Mecca for the Ismaili sect of Mohammedans.

As I approached the central portal, one of the leading ushers, perhaps the very chief, came up to me in a spirit that I soon sensed to be hostile. I think he had been tipped off on my activity. He verified the nature of it and challenged me by asking if I had been authorized to do what I was doing. He took a copy and said that if it was passed they would distribute it! His hatred flared and he told me to get off the grounds. I did, but before I was run off



Seated on the platform at Hasanabad, where the Aga Khan ancestors are buried, are his wife, Her Highness the Begum, their thirteen-year-old son Prince Sadraddin and His Highness the Aga Khan. Around the platform are seen some of his many followers waiting the moment when the Aga Khan will address them. Press Ass'n Photo.



the grounds I had distributed ninety-eight copies of the booklet in Gujarati at the diamond jubilee of a Moslem potentate, all of them to Indians, and the ninety-eighth was in the hands of my evictor!

As I had given out the booklets, I had inquired of many from where they had come. The answers were a lesson in East African geography: Mombasa, Nairobi, and Kisumu in Kenya; Tanga, Moshi, Arusha, Dodoma, Iringa, Mbeya, and Lindi in Tanganyika; the islands of Pemba and Zanzibar; also the Protectorate of Uganda. This was at least a stab at the cubs in the very lion's den.

I HAVE CALLED this report "A God in the Balances." I have done so with some hesitation. Is the Aga Khan after all a god to anyone?

At the weighing ceremony, wishes for the well-being of the Aga Khan were directed to God. Could the Aga Khan himself then be regarded as God?

The Ismaili, moreover, regard themselves as Moslems and, I presume, as good ones. Monotheism is certainly a tenet of Islam. The big offense in our preaching to Moslems is our insistence on the deity of Christ.

To the proclamation that Jesus is God, the Mohammedan objects mistakenly, when he does object, that there is only one God, thinking this to be an objection. If the Ismaili are Mohammedan, and they claim to be, how can they re-

gard the Aga Khan as God?

It is perhaps objected that if the Ismaili regard the fat man in the scale as a god, by "god" they mean something that really is not God. That's exactly the point. The man that is not a Christian does not have the God who alone is God.

At a wayside stop on my journey to Dar es Salaam, I asked an Ismaili pilgrim to the diamond ceremony whether he regarded the Aga Khan as a kind of god, and he replied that he did, "as a kind of god."

The night before the weighing ceremony I asked the Ismaili proprietor of an electrical goods shop where I made a small purchase whether he regarded the Aga Khan as a god, and he gave me an affirmative answer. I objected that the Aga Khan was a man even as the proprietor himself and I were men. His answer to my objection I regard as profoundly revealing. He said both were the same, thus confounding humanity and deity, or rather, equating them!

Paul, lamenting the ways of the natural man, observes in Romans: "When they knew God, they glorified him not as God . . . but . . . changed the glory of the incorruptible God into an image made like to corruptible man" (Rom. 1:21, 23).

If the Ismaili look to the Aga Khan for happiness, blessing and salvation—and they do—then it was the god of the Ismaili that was weighed in the Dar es Salaam balances. They knew he was flesh

[Continued on page 270]



The angels sang... and God's people joined them... at Christmas

CHRISTMAS, above all other holidays of the Church year, is associated with music. There is music in the home. There is music in the Sunday school. There is music in the church. There is music in the public school. There is music in the store. There is music in the street. There is music in the air everywhere.

Is there cause for this? The mind instinctively responds with the answer, "Of course! The cause is the song of the angels: 'Glory to God in the highest, and on earth peace, good will toward men.'"

But is this the only song associated with Christmas? Directly, yes! But indirectly there are three other songs which may be found in the Christmas songbook of the gospel. And here is our index:

The Magnificat* by Mary
The Benedictus by Zacharias
The Gloria in Excelsis by the angels
The Nunc Dimittis by Simeon

EVEN THOUGH the Benedictus comes second chronologically in the gospel story, we might be pardoned for considering it first in this meditation.

Zacharias had seen the angel Gabriel standing on the right side of the altar of incense. He had with bewilderment heard the glad announcement of the arrival of a son. He had doubted it and requested a sign. He had received a sign: "Behold,

*The names are taken from the opening word or words of each song in Latin.

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thou shalt be dumb, and not able to speak,*until the day that these things shall be performed."

Now the time is come and John is born. Zacharias' mouth is opened and he praises God with this song (Luke 1:68-79). In it he recites the mercies of God to the fathers through the ages past. He refers to the prophetic utterances "which have been since the world began." And he closes his song with a stanza on the visit of "the dayspring from on high."

This song is a prophetic retrospection. Zacharias seems to be standing at the mouth of a great and grand river the source of which is in the mountain of God's redeeming love, and which is emptying into the ocean of the New Testament.

Or, to change our figure, let us call it "The Halleluiahs Chorus of the Old Testament Messiah." The first strain was heard "when the morning stars sang together, and all the sons of God shouted for joy." We hear the pastorals of the patriarchs and the recitatives of the prophets. We are inspired by the mighty choruses under the leadership of David, Asaph, Heman, and Jeduthun, and now we are thrilled with the Benedictus of Zacharias: "Blessed be the Lord God of Israel; for he hath visited and redeemed his people."

OUR SECOND NUMBER is the Magnificat (Luke 1:46-55). This is the song of personal appropriation. "My soul doth magnify the Lord, and my spirit hath rejoiced in God my Saviour."

"My Saviour!" There it is! Mary had received the Word of the Lord through His messenger Gabriel. As "the handmaid of the Lord" she had humbly believed and appropriated it. And now she is magnifying the Lord and rejoicing in her Saviour. He hath put a new song in her mouth, even praises unto her God.

Whenever a soul humbly receives the

Word and appropriates it by faith there is singing in that soul. E. O. Excell expressed the feeling of every child of God when he wrote: "I have a song I love to sing, since I have been redeemed."

In her humble home in the city of Bonn, a young blind woman was playing Beethoven Sonata in F on a wretched old harpsichord. Suddenly she stopped and bewailed, "I cannot play any more. It is too beautiful. I cannot do it justice. What would I not give if I could go to the concert in Cologne!"

Beethoven happened to be walking by the house with a friend and overheard her wail of despair. He walked in uninvited and played for her and her brother. They sat in rapture and wonder. It seemed like a strange dream and they feared to awake. When they recognized him, they showered his hands with tears and kisses. The girl's fondest desire was to be at the Cologne concert to hear accomplished musicians, but here was the great Beethoven in her humble home playing for her.

This is a faint illustration of the unspeakable condescension of our great Saviour in coming to humble believing hearts and filling them with heaven's music.

*"I love to tell the story:
More wonderful it seems
Than all the golden fancies
Of all our golden dreams."*

GLORIA IN EXCELSIS is our third number (Luke 2:14). This is the song of angelic adoration. The angel of the Lord had appeared to the shepherds who were "abiding in the field, keeping watch over their flock by night." He had brought to them "the good tidings of great joy" concerning the birth of "a Saviour . . . Christ the Lord." Now "suddenly there was with the angel a multitude of the heavenly host praising God,

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The Songs of Christmas

By REV. W. A. HAGGAI

and saying, "Glory to God in the highest, and on earth peace, good will toward men."

It is thrilling to me to see the human touch in this divine scene. In Bible lands it is customary when a baby boy arrives in a home for the father to send members of the household with the glad news to relatives and friends. These relatives and friends begin to pour into the home to extend their congratulations and to mingle their joy with the parents'.

The birth of the Bethlehem Babe is the fulfillment of Isaiah 9:6: "For unto us a child is born, unto us a son is given." The Father sends members of His household, the angels, to carry the glad tidings to interested friends, the shepherds. Then there is the burst of joyous singing by the angels, and the shepherds go to see the holy family.

But there is also another lesson for our hearts in this song. Did not our Lord say that "there is joy in the presence of the angels of God over one sinner that repenteth" (Luke 15:10). Why? Because a babe is born into the family of God. The angelic host sang with joy when the Firstborn came into the world. And they have been rejoicing since then over the birth of the many sons whom the First-

born has been leading to glory.

THE LAST NUMBER in this song-book is the Nunc Dimittis, or the song of triumphant consummation. It should not be difficult for us to imagine the heavenly thrill which must have filled Simeon's heart on that long-awaited occasion when he took that holy Babe in his arms.

Many days before it had been revealed to him that "he should not see death before he had seen the Lord Christ." How he must have longed for that day! The sands of time must have seemed dropping one at a time. Days and months and years rolled by. At last the day came. The Holy Spirit ordered his steps that day to the Temple. There was the Babe. Misty light must have filled his eyes and supernal strength must have surged through his body as he looked upon that face and held that little form. Enough. He was satisfied. He would now go in peace. *Nunc dimittis*—"Now dismiss, Lord, Thy servant in peace" (Luke 2:29-32). What a triumphant consummation of all his hopes, or should we say of his one hope?

Is this not a picture of the death scene of children of God? "Earth recedes and heaven opens," when a child of God commits his spirit to the Father.

But there is something greater than even this for God's people. It is when "the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and . . . we which are alive and remain shall be caught up . . . in the clouds, to meet the Lord in the air" (I Thess. 4:16, 17).

*"But lo, there breaks a yet more glorious day;
The saints triumphant rise in bright array;
The King of glory passes on His way.
Alleluia!"*

As we celebrate this Christmas, and as we sing and hear music in the home, Sunday school, church, public school, store, street and in the air everywhere, may we think of these four songs of Christmas which describe the work of redemption from beginning to end, and praise the Saviour.

Benedictus, the song of prophetic retrospection
Magnificat, the song of personal appropriation
Gloria in Excelsis, the song of angelic adoration
Nunc Dimittis, the song of triumphant consummation.





Gendreau

The Creed of the Angels

By J. W. Philp

Christmas is just the time to learn more
about the ministry of angels

WHAT DO the angels know and believe?
This question is seldom asked, but it is an important one, for the answer has large apologetic weight.

If angels speak on important doctrinal matters, and they do, what they say must have high evidential value. One may question the knowledge or the disinterestedness of men in the formulation of their creedal statements, but who will say that an angel could be poorly informed or prejudiced in any statement he might make?

It would be inconceivable that Gabriel, for instance, sent from heaven to deliver a message, could be misinformed or mistaken about any part of his message or anything relating to it. Listen to him in his rebuke of Zacharias for his unbelief. Few assertions are so profoundly impressive as this: "I am Gabriel, that stand in the presence of God; and am sent to speak unto thee, and to show thee these glad tidings" (Luke 1:19).

Could it be possible that anything Gabriel or any other angel might affirm should be discounted for any reason? Are we not compelled to accept everything he said as an expression of the mind of God?

Mr. Philp is a layman in Demorest, Ga.

Let us look at some of the angelic statements recorded for us. It was Gabriel, whose place is in the presence of God, who, when talking to Mary, asserted the omnipotence of God: "For with God nothing shall be impossible" (Luke 1:37).

This statement brings God's almighty power into the field of human problems and desires, for the words immediately follow the promise that the virgin would bear a son, and the news that the long-barren Elisabeth had conceived a son in her old age.

In his conversation with Zacharias, Gabriel reveals a knowledge of the importance of faith and the peril of unbelief. "And, behold, thou shalt be dumb, and not able to speak, until the day that these things shall be performed, because thou believest not my words, which shall be fulfilled in their season" (Luke 1:20).

Is it not likely that back in the dim past there had been some great commitment to a course of unbelief which, in the minds of the intelligences of the universe, had stamped unbelief as the root expression of alienation from God?

Gabriel knew that men are alienated from God, for when speaking of the ministry of John the Baptist he said: "Many of the children of Israel shall he turn to the Lord their God" (Luke 1:16).

John was named and his ministry de-

scribed by Gabriel. "Thou shalt call his name John . . . He shall be great in the sight of the Lord, and shall drink neither wine nor strong drink; and he shall be filled with the Holy Ghost . . . and many of the children of Israel shall he turn to the Lord their God. And he shall go before him in the spirit and power of Elias, to turn the hearts of the fathers to the children, and the disobedient to the wisdom of the just; to make ready a people prepared for the Lord" (Luke 1:13-17).

Gabriel was acquainted with Elisabeth's name, her relationship with Mary, her barrenness and the time of her conception of John. "And, behold, thy cousin Elisabeth, she hath also conceived a son in her old age; and this is the sixth month with her, who was called barren" (Luke 1:36).

Angels affirmed that God heard and answered prayer. "Fear not, Zacharias, for thy prayer is heard; and thy wife Elisabeth shall bear thee a son" (Luke 1:13). An angel encouraged Paul with these words: "Fear not, Paul, thou must be brought before Caesar; and, lo, God hath given thee all them that sail with thee" (Acts 27:24). So also in the case of the angel who appeared to Cornelius the centurion: "Thy prayers and thine alms are come up for a memorial before God" (Acts 10:4).

That human beings may be filled with the Holy Ghost was affirmed by Gabriel. "He shall be filled with the Holy Ghost, even from his mother's womb" (Luke

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1:15). Here, as elsewhere, angels assert the personality of the Holy Spirit.

THERE WAS NO DOUBT in the minds of the angels as to the fact of the virgin birth, or that Jesus was conceived in Mary's womb by the Holy Ghost.

Listen to Matthew: "But while he thought on these things, behold, the angel of the Lord appeared unto him in a dream, saying, Joseph, thou son of David, fear not to take unto thee Mary thy wife; for that which is conceived in her is of the Holy Ghost. And she shall bring forth a son" (Matt. 1:20, 21). "Then said Mary unto the angel, How shall this be, seeing I know not a man? And the angel answered and said unto her, The Holy Ghost shall come upon thee, and the power of the Highest shall overshadow thee: therefore also that holy thing which shall be born of thee shall be called the Son of God" (Luke 1:34, 35).

It is significant that Gabriel's announcement to Zacharias was so different from that to Joseph. "Fear not, Zacharias; for thy prayer is heard; and thy wife Elisabeth shall bear thee a son" (Luke 1:13). To Joseph: "Fear not to take unto thee Mary thy wife: for that which is conceived in her is of the Holy Ghost. And she shall bring forth a son, and thou shalt call his name Jesus" (Matt. 1:20, 21).

The angel knew Joseph was of the house of David, but he never called Jesus the son of Joseph, nor spoke of Joseph as Christ's father. Twice in connection with the flight to Egypt, the angel refers to the Child as the "young Child and his mother," and never as the son of Joseph. After the visit of the Wise Men, "the angel of the Lord appeareth to Joseph in a dream, saying, Arise, and take the young child and his mother, and flee into Egypt, and be thou there until I bring thee word: for Herod will seek the young child to destroy him." "But when Herod was dead, behold an angel of the Lord appeareth in a dream to Joseph in Egypt, saying, Arise, and take the young child and his mother, and go into the land of Israel: for they are dead which sought the young child's life" (Matt. 2:13, 19, 20).

Why did the angels so studiously ignore the obvious fact of Joseph's parenthood if he was the father of Jesus, when they did not do so in the case of John? Why repeatedly say, "the young child and his mother," but never, "thy son"?

On the other hand, Christ's deity and sinlessness are clearly affirmed by Gabriel when speaking to Mary: "That holy thing which shall be born of thee shall be called the Son of God" (Luke 1:35). Also, when promising John to Zacharias, Gabriel said of John: "And many of the children shall he turn to the Lord their God. And he shall go before him in the spirit and power of Elias, to turn the hearts of the fathers to the children, and the disobedient to the wisdom of the just: to make ready a people prepared for the Lord" (Luke 1:16, 17).

When announcing Christ's birth to the shepherds, the angels affirmed that He is God. "For unto you is born this day in the city of David a Saviour, which is

Christ the Lord" (Luke 2:11).

How profoundly significant and moving to hear a multitude of heaven's hosts praising God at the birth of Christ and saying: "Glory to God in the highest, and on earth peace, good will toward men" (see Luke 2:11-14). All heaven was alive to what this birth involved. How could this be true if Christ were not God?

Again, the angels were at the tomb, to indicate their interest. "He is not here; for he is risen, as he said. Come, see the place where the Lord lay" (Matt. 28:6).

In the Revelation, John tells us that angels shall bow the knee to Christ and shall worship Him. "And I beheld, and I heard the voice of many angels round about the throne and the beasts and the elders: and the number of them was ten thousand times ten thousand, and thousands of thousands; saying with a loud voice, Worthy is the Lamb that was slain to receive power, and riches, and wisdom, and strength, and honor, and glory, and blessing" (Rev. 5:11, 12).

That Jesus was the son of David and that the Lord God would give Him the throne of His father David, and that He shall reign over the house of Jacob forever, were facts attested by Gabriel. "He shall be great, and shall be called the Son of the Highest: and the Lord God shall give unto him the throne of his father David: and he shall reign over the house of Jacob forever; and of his kingdom there shall be no end" (Luke 1:32, 33).

THE ANGELS SOUNDED NO UNCERTAIN note as to the purpose of Christ's coming. Gabriel told Mary to call His name Jesus—Saviour (Luke 1:31). To Joseph, the angel directed: "Thou shalt call his name Jesus: for he shall save his people from their sins" (Matt. 1:21). The angel of the Lord told the shepherds they would find in the city of David a new-born babe—a Saviour (Luke 2:11). Gabriel, speaking to Zacharias, said his message was glad tidings (Luke 1:19). How profoundly interested the angelic hosts are in these glad tidings.

The angels knew not only that Christ would ultimately save His own people from their sins, but that His ministry would extend to all people. "And the angel said unto them, Fear not; for, behold, I bring you good tidings of great joy, which shall be to all people" (Luke 2:10).

The angels were also aware of the opposition to Christ. They warned Joseph of Herod's purpose to kill Him.

How conversant the angels were with the glorious facts of the death, resurrection and ascension of Christ.

Hear them: "He is not here, but is risen: remember how he spake unto you when he was yet in Galilee, saying The Son of man must be delivered into the hands of sinful men, and be crucified, and the third day rise again" (Luke 24:6, 7).

How did the angels know what Christ taught the disciples in Galilee? Is not this an indirect confirmation of the Gospel records?

Hear them again: "Fear not ye; for I know that ye seek Jesus, which was crucified. He is not here: for he is risen, as he said. Come, see the place where

the Lord lay. And go quickly, and tell his disciples that he is risen from the dead; and, behold, he goeth before you into Galilee; there shall ye see him; lo, I have told you" (Matt. 28:5-7). "Be not affrighted: ye seek Jesus of Nazareth, which was crucified" (Mark 16:6). "Why seek ye the living among the dead?" (Luke 24:5).

The angels had unique opportunities for knowing the facts of the resurrection. They were the first on the scene. They broke the seal and rolled away the stone that blocked the entrance to the tomb. They reminded the women, who had seen the evidence with their own eyes, that Christ had foretold His resurrection. Furthermore, the angels had been sent from heaven to tell them this wondrous fact. Therefore, the surprised question quoted above.

AFTER HIS RESURRECTION, Christ repeatedly appeared to the disci-

Perry picture



ples over a period of forty days. Then He led them to the Mount of Olives, where He gave them His final commission, and then rose before them until a cloud received Him out of their sight.

Had this been the end, and they had returned to Jerusalem without any further word from their departed Lord, how uncertain the early Church might have been. But God sent angels to reveal the truth so desperately needed just then.

While the disciples stood, amazed and seemingly orphaned, as they looked with straining eyes to catch another glimpse of their departed Lord, two men stood by them in white apparel. And what a thrilling message they brought. "Ye men of Galilee, why stand ye gazing up into heaven? This same Jesus [His glorification would not destroy the human Jesus they knew so well] which is taken up from you into heaven [the angels here assert that Christ had entered the heavenly sphere from which they had just come, but they as definitely promised His return] shall so come in like manner as ye have seen him go into heaven" (Acts 1:11). According to the angels, the same Jesus will return in precisely the same manner as He ascended. Nothing could be more explicit than that.

Apparently, the angels knew the content of the gospel, its importance to the people, and that it was the disciples' task to make it known.

When the high priest apprehended and imprisoned the apostles, the angel of the Lord opened their prison doors, brought them forth and said: "Go, stand and speak in the temple to the people all the

words of this life" (Acts 5:20).

Cornelius saw an angel of God in a vision, who told him to send men to Joppa and call for one Simon. "He shall tell thee what thou oughtest to do" (see Acts 10:3-6).

The angels knew Paul was to be brought before Caesar. "For there stood by me this night the angel of God, whose I am, and whom I serve, saying, Fear not, Paul; thou must be brought before Caesar" (Acts 27:23, 24).

Is there any doubt that the angels know they are to have part in the judgments of God? Christ said: "The Son of man shall send forth his angels, and they shall gather out of his kingdom all things that offend, and them which do iniquity; and shall cast them into a furnace of fire" (Matt. 13:41, 42).

Back in Daniel's time, Gabriel told Daniel of the seventy weeks of years, and informed him of the covenant between Daniel's people and the Beast who would break the covenant and make Israel desolate (Dan. 9:26, 27).

The angels knew what will befall Israel in the latter days. One said to Daniel: "Now I am come to make thee understand what shall befall thy people in the latter days: for yet the vision is for many days" (Dan. 10:14).

They knew something of the time of the end. "And one said to the man clothed in linen, which was on the waters of the river, how long shall it be to the end of these wonders? And I heard the man clothed in linen, which was on the waters of the river, when he held up his right hand and his left hand unto heaven,

and swear by him that liveth forever that it shall be for a time, times, and a half; and when he shall have accomplished to scatter the power of the holy people, all these things shall be finished" (Dan. 12:6, 7).

An angel gave to John the Revelation. "The revelation of Jesus Christ, which God gave unto him, to show unto his servants things which must shortly come to pass; and he sent and signified it by his angel unto his servant John" (Rev. 1:1).

HERE ARE ABOUT TWENTY ITEMS of belief which are evidently held by the angels. Some of them are major articles of faith, such as the conception of Christ by the Holy Ghost in the womb of the virgin; the deity of Christ, the sinless One; Christ the son of David and heir to David's throne; the Saviourhood of Christ; His crucifixion, resurrection, ascension and promised return.

These make up a very respectable creedal statement, and give the Bible-believing Christian another reason for the hope that is in him.

GLORY IN INFIRMITIES

"But we have this treasure in earthenware vessels, that the surpassingness of the power may be God's, and not of us; in everything being afflicted, yet not straitened, sorely, yet not utterly perplexed, persecuted, yet not forsaken, cast down, yet not destroyed, always bearing about in the body the dying (or, putting to death) of Jesus, that the life also of Jesus may be manifested in our body. For we that live are ever being delivered up unto death for Jesus' sake, that the life also of Jesus may be manifested in our mortal flesh" (2 Cor. 4:7-11).

Thus does the Apostle meet the natural thought of men which the carnal mind among the Corinthians had taken up against himself, to their loss and his grief. In an apostle they had looked for a grand style of speech, for lofty speculation and subtle argument, as well as a dignified and attractive presence, backed up by such a display of power as would overawe all the world. They could not understand, therefore, that one who was not a whit behind the chiefest apostles should be with them in weakness and fear and much trembling; and that on principle he should forego every advantage of intellectual ability and acquired learning, of all that which is a matter of boast to the flesh; nay, more, that he should glory in infirmities, and treat as his foolishness all reference to his devoted service and mighty deeds, signs and wonders, with the vast and deep effects of his preaching. He was indeed the most remarkable of sufferers, no less than of laborers; but he insists that, when he was weak, then was he strong. What he gloried in was the Lord, and His strength made perfect in weakness. Doubtless, as the Apostle surpassed all others in depth of heart and all-endurance for Christ and the Church and the Gospel, so in this also, the most abiding consciousness of weakness and insufficiency keeping him in dependence on the Lord.

William Kelly, in "The Witness."

God's "Unspeakable Gift"

By T. O. CHISHOLM

God hath "laid help upon One that is mighty,"
One to whom infinite power He gave;
Lord over life, over death, over all things,
One, to the uttermost, able to save.

He was "not willing that any should perish,"
So He came seeking and saving the lost;
Hatred and cruelty could not deter Him—
Scorning the shame and despising the cost.

Healing He brings to the hearts that are broken;
Lives that are ruined His grace can restore;
Sins "red like crimson," yea, darkest transgressions,
He will forgive and remember no more.

Strength He imparts when our spirits are fainting;
Keeps us in peace when the wild tempest blows;
With power endues us for tasks He assigns us—
Power to vanquish our mightiest foes.

Well does the name He was given become Him,
Here and above, the pre-eminent name;
He for our hope is the one sure foundation,
Yesterday, now, and forever the same!



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Deraney photo

His Wealth

By DONALD L. WALKER

He had no bed to lay His head
When Mary gave Him birth.
He seemed to hold no earthly gold
When He lived here on earth.
He borrowed bread the day He fed
The hungry milling throng
The tiny dish of broken fish
Another brought along.

Upon the pass He rode an ass
That someone else did claim;
And He would float a fishing boat
That bore another's name.
The guilt and shame He willed to claim
Were not His own, you see;
The crown He wore, the cross He bore,
Belonged to you and me.

And when that tree on Calvary
Was stained by blood He gave
To cleanse our sin, they laid Him in
Another person's grave.
He seemed to be in poverty
When His death broke the curse;
But He arose, and now man knows
He owned the universe!

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December, 1946

A Lasting Peace

Let the peace of God rule in your hearts.
—Colossians 3:15

By FRED SCOTT SHEPARD

The heavens with hallelujahs rang,
At Jesus' birth,
And choirs celestial gladly sang
Of "peace" on earth":
A peace which would at last prevail,
Though evil forces should assail
God's plan to thwart—without avail—
Such was its worth.

'Twas not a peace that could be wrought
By force of arms or battles fought,
Nor plans which men have vainly sought,
Though good they seem;
For truth divine must rule the heart,
And righteous judgments play their part;
The Prince of Peace, in state and mart,
Must reign supreme.



"His Name"

By SARA ANN WILSON

His name is Wonderful—
A sovereign God is He,
In works, and words, and attributes,
In love to me.

His name is Counselor—
A wise and loving Friend,
A Guide through all my earthly days,
Unto the end.

His name, the mighty God—
Creation doth afford
A glimpse of His majestic ways;
Jehovah—Lord.

His name eternal Father is;
This little life of man
Is but a speck in His great days—
A little span.

His name, The Prince of Peace—
'Tis wonderful to me
That He should make this peace for sin—
My Saviour be.

Oh, precious name—Lord Jesus,
The God-Man from above,
Who came the Father to reveal—
His name is Love.

PALESTINE—

Jewish Homeland

By Rev. Aaron J. Kligerman, D.D.

LORD HALIFAX, Great Britain's ambassador to our country, recently countered American criticism of British policy in Palestine by saying:

"Palestine has been an Arab country for much longer than the United States has been your country. Palestine has an Arab majority today, and has had one for more than a thousand years. I know of no argument in justice or democratic thought whereby the Arabs can be denied the right to have any say in its future."

These words by a world's statesman display either an ignorance or an unbelief in the Bible's teaching concerning the past and future of Palestine. There is a reason why Palestine has for centuries been known as Eretz Israel, land of Israel. It is unique among the countries of the world, having been specially chosen by God for the development of His purpose in the earth: "A land which the Lord thy God careth for: the eyes of the Lord thy God are always upon it, from the beginning of the year even unto the end of the year" (Deut. 11:12).

God has never promised this land to the Arabs. When we view these promises from the Bible in their literal interpretation, we are justified and even compelled to place ourselves in the position of the Jews of all times, whose Zionistic ideology has never left them, and who have from the days of the burning of the Temple and the destruction of their beloved city Jerusalem, never ceased to say at the close of their great annual festivals, "Le-shannah ha-baah bi-Rushalayim," next year at Jerusalem.

When we undertake to consider Israel's right to claim the literal land of Palestine as their home, we find at least six valid reasons that may be used as arguments in favor of Israel's claims.

THERE IS FIRST the definite promise of the covenant-keeping God, who said to Abram, "Get thee out of thy country . . . unto a land that I will show thee" (Gen. 12:1). And after Lot was separated from him Jehovah said to Abraham: "Lift up now thine eyes, and look from the place where thou art northward, and southward, and eastward, and westward: for all the land which thou seest, to thee will I give it, and to thy

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seed forever. Arise, walk through the land in the length of it and in the breadth of it; for I will give it unto thee" (Gen. 13:14, 15, 17).

We read again: "And I will give unto thee, and to thy seed after thee, the land wherein thou art a stranger, all the land of Canaan, for an everlasting possession; and I will be their God. And God said unto Abraham, Thou shalt keep my covenant therefore, thou, and thy seed after thee in their generations. This is my covenant, which ye shall keep, between me and you and thy seed after thee; every man child among you shall be circumcised . . . And it shall be a token of the covenant betwixt me and you. And he that is eight days old shall be circumcised among you, every man child in your generations, he that is born in the house, or bought with money of any stranger, which is not of thy seed. He that is born in thy house, and he that is bought with thy money, must needs be circumcised: and my covenant shall be in your flesh for an everlasting covenant" (Gen. 17:8-13).

The fact that this rite is referred to in the New Testament and in connection with John the Baptist and the Lord Jesus Christ, as occurring on the eighth day, reminds us of the covenant with regard to the Promised Land as being not forgotten in the Messianic days.

There is also the message of the Lord to Jacob at Bethel, when in a dream he beheld a ladder set up on the earth with

its top reaching heaven, and beheld the angels of God ascending and descending on it. "And, behold, Jehovah stood above it, and said, I am Jehovah, God of Abraham thy father, and the God of Isaac: the land whereon thou liest, to thee will I give it, and to thy seed; and thy seed shall be as the dust of the earth, and thou shalt spread abroad to the west, and to the east, and to the north, and to the south: and in thee and in thy seed shall all the families of the earth be blessed. And, behold, I am with thee, and will keep thee whithersoever thou goest, and will bring thee again into this land; for I will not leave thee, until I have done that which I have spoken to thee of" (Gen. 28:13-15).

It is evident, then, that "the very much promised land" knows only of one promise—the promise God made to Abraham, who walked on it, and to Jacob, who slept on it, and to their descendants, who, though in exile for many centuries and scattered throughout the world, have held on to it and have never given up the hope of going back to it. "If I forget thee, O Jerusalem, let my right hand forget her cunning . . . let my tongue cleave to the roof of my mouth" (Ps. 137:5, 6).

WE HAVE NOT ONLY THE PROMISE to lay claim that the land of Israel belongs to the people of Israel, but secondly, a record of the purchase of several places of interest. The first finan-





Checking identities of people found on the streets of Tel Aviv, after curfew was set up. Note the wire barricades. Acme photo. ★

cial transaction recorded in the Bible is that of Abraham when he bought the field and cave of Machpelah for four hundred shekels of silver from the children of Heth (Gen. 23).

Later, Jacob bought from the children of Hamor for one hundred pieces of money a parcel of land where he spread his tent. It was probably the place of Jacob's well, referred to in John 4, where Jesus had His conversation with the woman of Samaria about the Living Water.

There was one more important transaction, when David as king of Israel purchased from Araunah, the Jebusite king, both the threshing floor on Mount Moriah and the oxen for fifty shekels of silver, and the whole place for six hundred shekels of gold by weight (II Sam. 24:24; I Chron. 21:25).

These places are not in the possession of Israel today. The mosque at Hebron, on the site of the cave of Machpelah, is in Moslem hands, as is also the center of the city of Jerusalem, where the Dome of the Rock stands over the scene of the offering of Isaac by his father Abraham. The site of Jacob's well is in the hands of the Greek Church and on it is erected a church in which are ikons, candles and incense, with black-robed priests who minister. O Israel, what has become of thy great heritage?

Does Palestine belong to the Arabs? the British? or the Jews?

The answer is here!

A THIRD REASON for Jewish aspirations to claim the homeland is the fact that once this land was conquered by their forefathers under the military leadership of the great Joshua, the son of Nun. This was not only at the order of Jehovah, the God of the universe, but with miraculous help extended again and again which brought about the defeat of their enemies and God's. Read the first chapters of the book of Joshua for the order of events that transpired during the conquest of the land.

THERE IS A FOURTH REASON also for Israel's right to the land—the fact of their long possession of it. The Arabs and their friends claim that "Palestine was, and never ceased to be, occupied by them through many long centuries," and therefore by right of possession it belongs to them. A look into the past will remove this claim. The Jews were the masters over Palestine from the days of Joshua till their dispersion by Titus in A.D. 70. Even during the period of the Babylonian exile, the poor of the land remained to till the soil until the return of the exiles under Ezra and Nehemiah.

1. Israel was in Palestine from the third quarter of the thirteenth century B.C. till A.D. 70, nearly 1,100 years.
2. Rome was the master over the land from A.D. 68 to 634, or 566 years.
3. The Arabs ruled from A.D. 634 to 1099, or 465 years.
4. The Christians were in control during the Crusades from A.D. 1099 to 1188, or 89 years.
5. Egypt ruled from A.D. 1187 to 1516, or for a period of 329 years.
6. The Turks were in the land from A.D. 1516 to 1918, or 492 years.

Mention should be made also of the fact that even during the Roman rule Jews lived in Palestine for many centuries, and during the Arabic period the Jews who lived there often rebelled against them.

A FIFTH REASON, that must certainly not be overlooked, is the fact that at no time during the long exile have the Jews given up the hope, or the claim to that land. Even in the dreariest times and during the darkest days, Zion was never forgotten.

In their homes and synagogues their prayer was, as it still is, "O bring us in peace from the four corners of the earth, and lead us securely unto our land, for Thou art the God who worketh salvation, who hath selected us in preference to every people and language, and put near to Thy great name."

Also the following during the morning prayer session: "And to Jerusalem, Thy city, do Thou return in mercy, and dwell therein as Thou hast promised. O rebuild it shortly even in our days an everlasting structure, and speedily establish the throne of David therein. Blessed art Thou, O Lord, who rebuildeth Jerusalem. Comfort, O Lord, our God, the mourners of Zion and the mourners of Jerusalem, the city that is mournful, laid waste, despoiled and desolate."

MY SIXTH AND FINAL REASON is most important. It concerns the many as yet unfulfilled promises in the Bible which most of the great Bible teachers think belong to Israel. With all due respect to Professor Albertus Pieters, of Holland, Mich. (see his recent article on "Prophecy and the Jew"), and other theologians who would strip poor Israel of blessings that rightly belong to them, the Word of God does contain a number of promises that tell of days to come when there shall be a returning of Israel to the land of their fathers. This returning carries the guarantee of Almighty God Himself.

Sin and unbelief have brought Israel into exile and much persecution and suffering, but God's promises have never been forfeited. When Israel was yet in the wilderness and the warnings against disobedience were given, God said: "And yet for all that, when they be in the land of their enemies, I will not cast them away, neither will I abhor them, to destroy them utterly, and to break my covenant with them: for I am the Lord their God" (Lev. 26:44).

"Therefore, behold, the days come, saith the Lord, that it shall no more be said, The Lord liveth, that brought up the children of Israel out of the land of Egypt; but, The Lord liveth, that brought up the children of Israel from the land of the north, and from all the lands whither he had driven them: and I will bring them again into their land that I gave unto their fathers. Behold, I will send for many fishers, saith the Lord, and they shall fish them; and after will I send for many hunters, and they shall hunt them from every mountain, and from every hill, and out of the holes of the rocks" (Jer. 16:14-16).

"Behold, I will gather them out of all countries, whither I have driven them in mine anger, and in my fury, and in great wrath; and I will bring them again unto this place, and I will cause them to dwell safely . . . For thus saith the Lord; Like as I have brought all this great evil upon this people, so will I bring upon them all the good that I have promised them" (Jer. 32:37, 42).

[Continued on page 256]

By faith Moses . . . endured, as seeing him who is invisible.—Hebrews 11:23, 27

OUR INTRODUCTION to this thrilling theme is threefold. It concerns:

The world. A writer belonging to the Society of Friends in Europe, referring to that war-torn and war-worn continent, wrote a year or more ago: "One comes back from Europe aghast at having seen how lives as graciously cultured as ours, but rooted only in time and property and reputation, and self-deluded by a mild veneer of religious respectability, but unprepared by the amazing life of commitment to the Eternal in holy obedience, are now doomed to hopeless, helpless despair."

These are wise and weighty words that set before us the fact that millions of our fellow men, intellectual, cultured, artistic, musical, accomplished, had no invisible means of support when all else failed. So obvious is this that I proceed to deal with

The Church. I am not to be understood as criticizing the Church without giving due weight to its position and power. I thank God for the Church: its great restraining power exerted against evil, its carrying out of the Great Commission, its soul-saving and believer-building ministry. I take all these and much more for granted. But I ask, "Is it not true that too often sections of the Church have been more concerned about man's visible than his invisible means of support?"

God forbid that I should set myself against a social gospel which is the logical

Colonel Miles is international secretary of the Russian Missionary Society, Chicago.

Louis C. Williams photo



The GLORY

Your means
of support . . .
is it visible
or invisible?



issue of a gospel of salvation; but I do see that the Church is in great peril when it "puts the cart before the horse" and puts the social gospel first. We may drift into being so immersed in raising the condition of the masses as to fail to seek the salvation of the individuals that make up the masses. Too often the strength of the Church has been centered on serving the unemployed when first she should have sought to save the unconverted.

The social gospel as a sequence is one thing, but as supplanting the saving work of God in Christ it is another. Paul teaches this for the individual member of the church in such passages as Ephesians 2:8-10 and Philipians 2:12-16. We do not work for salvation. When saved we do seek the salvation of others; and provided we put this first (Matt. 6:33), all is well. But it has been my lot to see churches that put the last first, decline and die when days of adversity came, because they had no invisible means of support; the inward and spiritual had been lost in the pursuit of the outward and visible. We have already been dealing with

The individual. Someone once said that "an atheist is a man with no visible means of support." I can appreciate the

position of the agnostic who claims that he cannot understand or know God. I find it difficult to believe that any man with reasoning powers can affirm he knows "there is no God." So doing he makes himself God, for if there is anything in the universe he does not understand, or cannot explain, that very thing may demand the postulation of God to explain it.

But I am more concerned about the professing Christian. We are a so-called Christian nation. Most of our citizens "profess and call themselves Christians." We must face facts. There are members of our churches who are not members of the body of Christ—professors not possessors.

I recall that when it was pleaded in Australia that the picture houses should be opened on Sunday evenings else American soldiers would have nowhere to go and nothing to do, a friend of mine stated that such a plea was a reflection on American mentality. In effect it argued that our men had no resources within themselves. I change the language and state that the argument presumed they had no invisible means of support.

A Chinese student in one of our universities went on record that "Americans don't take their religion seriously. It is like the catsup you eat with your meat." So to speak, only flavoring, not essential to the meal. A religion that is merely credal and ceremonial, only external, will not and does not suffice. When adversity comes it fails, for its professor has no invisible means of support.

THE BIBLE RELEGATES man's visible means of support to a secondary place, laying first emphasis on man's need of invisible means of support, a need supplied by Almighty and Eternal God as man's Saviour.

It affords examples of this. One of the most notable in that great galaxy of heroes of faith and faithfulness sustained by the faithfulness of God presented in Hebrews 11 is *Moses*. He had more than the usual; in fact, he had most unusual visible means of support, yet he gave them all up—palace, princehood, position, power, and pelf—"choos-

Moody Monthly

Rf the Invisible

By COLONEL F. J. MILES, D.S.O., D.D.

ing rather to suffer affliction with the people of God, than to enjoy the pleasures of sin for a season" (Heb. 11:25).

In passing may I say that I have no sympathy with those who change the wording of a hymn from the author's "pleasures of sin" to "folies of sin I resign" because they think there are no pleasures in sin. There are! But they are only for a period and must be paid for. We shall not win the sinner by distorting truth. Moses had more facilities for "the pleasures of sin" (a scriptural phrase) than any average man ever has, yet he gave them up, facing loss of position and power, lack of visible means of support and positive suffering, because he could endure "as seeing him who is invisible."

Elisha had the inward seeing eye. At Dothan he did not pray that his eyes might be opened. He already saw what was invisible to his young servant's eyes, so he prayed: "Lord . . . open his eyes, that he may see" (II Kings 6:17). The Lord answered prayer and the young man was delivered from fear of the visible foe, as Elisha already was, because he also saw that "the mountain was full of horses and chariots of fire round about Elisha." (This story in II Kings 6:8-23 should be read in connection with the translation of Elijah [ch. 2] when the whirlwind took up Elijah and the chariots were for Elisha's protection and empowering down on earth.)

Paul also, cultured and brilliant man that he was, forsook his pleasant and powerful prospects, choosing rather a life of toil and trouble, of service and suffering for Christ's and the gospel's sake. He records his rich and enriching experience after he had endured suffering such as no other follower of our Lord has ever been called upon to face (cf. the list in II Cor. 11:23-33; the Acts of the Apostles). He says "though our outward man perish, yet the inward man is renewed day by day . . . while we look not at the things which are seen, but at the things which are not seen" (II Cor. 4:16-18). This is to say that Paul "endured as seeing him who is invisible."

We face the content and value of the invisible. Modern science in our up-to-date world has taught us much. Let us thank God for the discoveries of laws that our forebears never dreamed of, explaining things so perplexing to us in our youth. Let us thank God for the explorers and experimenters, and let us praise the God who made the laws and gave the scientists the brains and persistence to enable them to discover the laws.

But I am still where I was three-quarters of a century back. The greatest forces

in the universe are still invisible—air, ether, electricity, heat, sound, gravity—they all remain invisible. But who can measure their power? Yet there are still men who claim to believe only in what they can see.

So we reach the positive—endurance "as seeing him who is invisible." What supports the believer under strain?

GOD IS MAN'S INVISIBLE MEANS OF SUPPORT. The support comes by way of union and communion. Obviously, also, there must be vital union before there can be any real communion. Clearly, therefore, salvation precedes support. Man must be restored to right relationship to God before he can rely upon God for support. The earth-borne cloud and sin-begotten stain must be cleansed away to prepare the way to communion.

The invisible means of support comes by way of *pardon* that results in peace. The blood of Christ secures our salvation, the spirit of Christ works in us our salvation; the word of Christ gives us assur-

ance of our salvation. And that assurance brings in its train *peace with God*.

Pardon also leads to *power*. For God does not save from past penalty and leave us to flounder on, committing the same sins over again. By invisible, inward support he creates the expulsive power of a new affection (cf. Rom. 5:5; II Cor. 5:14, 15). And because of this empowering we have "*the peace of God*" (cf. Phil. 4:7).

So we reach the *prospect*. We shall no longer fear to face the invisible God in the unknowable future (cf. Heb. 2:15). We have the promise in Isaiah 33:17: Our "eyes shall see the king in his beauty." We have the prayer, "That they may behold my glory" (John 17:24) when Christ prayed for His disciples; and we have the prospect of seeing Him "whom no man hath seen nor can see," for "the pure in heart shall see God." We shall see the fulfillment of our assurance: "As for me, I will behold thy face in righteousness: I shall be satisfied, when I awake, with [in] thy likeness" (Ps. 17:15). But peace with God through right relationship to Him necessarily issues in *peace with men*, because right relationship to man is restored through redemption.

So with Paul we say: "Herein do I exercise myself, to have always a conscience void of offense toward God, and toward men" (Acts 24:16). A clear conscience makes for peace of mind in relation to God; the clearing of controversy with our fellows brings peace toward man; and the cleansed and divinely instructed conscience removes conflict within the man and "peace, perfect peace" is the logical issue.

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Louis C. Williams photo



Dr. Culbertson is Dean of Education of Moody Bible Institute.

B4
Rev. William Culbertson, D.D.



God open our eyes! If we really knew what is to go on in that tribulation, we'd never, never assign to them the thing we can do today. If I understand what the Scriptures say about the tribulation, only the power of God can enable them to do it. I know it will take the power of God for us to do it; but oh, how much easier for us to do it than for those living in that day.

I say, Away with these excuses. Don't tell me another person is wrong because he doesn't pronounce our shibboleths, when our hands are guilty of hatreds, or impurities, or the deeds of hell. Oh, the broken hearts, the pillows wet with tears caused by professing Christians, professing fundamentalists.

I say we need the fullness of the Spirit

An impassioned plea for true Christian living. It will stir your heart!

IN THIS sixtieth anniversary year of the school, and at this fortieth Founder's Week Conference, and during this twentieth year of broadcasting over facilities dedicated wholly to the service of our Lord and Saviour Jesus Christ, we are looking for unusual signs of the Lord's power.

In this hour of the world's need, in this moment of the Church's powerlessness and indecision, I think there is one message beyond all others for the children of God. It was the message on the heart of Dwight L. Moody, Reuben A. Torrey and James M. Gray—the message of the fullness of the Spirit of God.

It seems to me there's only one text to take: "Be not drunken with wine wherein is riot, but be filled with the Spirit" (Eph. 5:18, R.V.). Under God, I propose to speak simply on three points:

First, the need of the fullness of the Spirit; second, the evidence of the fullness of the Spirit; and third, the possibility of the fullness of the Spirit.

I THINK OF THIS need of the fullness of the Spirit first of all as it attaches itself to the believer. May I make this supremely personal; may I say I think of the need of the fullness of the Spirit in my own life, and I trust you will make it just as personal to yourself—the need of the fullness of the Spirit of God for the individual believer in the Lord Jesus Christ.

I hardly think it's necessary for me to say that until the believer is filled with the Spirit of God, he's merely going through the motions of Christianity. We may be verbally correct and doctrinally accurate, but if we honestly face the condition of our souls today, many of us with bowed heads and blushing cheeks

will have to say that practically we're disobedient, and morally we're poor, dreadfully poor. The great need is that our doctrine shall be tempered with life, and until the rapier of doctrine has been tempered by the fires of experience, it must remain an easily shattered sword.

I THINK OF THE CONDITION of Christians today, of those who know what it means to be born of the Holy Spirit, who know the joy of sins forgiven because of the shed blood of the Lord Jesus. I wonder if you won't agree with me that often we try to hide our spiritual poverty by putting on a good fight. In the fires of conflict we think we're showing our loyalty to Christ, when actually there's a deep and dreadful poverty of spirituality in these hearts and lives of ours. I don't ask anyone to admit that openly, but I do ask that we admit it to God and get it right.

Belief in some doctrine is not enough. Until that belief has gotten down into our living, the belief is theoretical and therefore meaningless practically, and God never meant doctrine to be meaningless practically. I know some men who hold on to certain doctrines in the Word of God, who preach them with all their power, and yet their lives are spiritually empty.

I think I understand a bit about the dispensational teaching of the Word of God, and I want to say I grow heartily sick of those who give as an excuse for their lack of missionary vision and endeavor the fact that the world is going to be evangelized by a group of Jews in the tribulation.

of God for ourselves personally. I need it; you need it, as an individual believer in the Lord Jesus. Oh, that we may have our ears so attuned to things spiritual that we can hear the sobbing heart of the Son of God.

The need of the fullness of the Spirit of God is seen not only in our own personal life, but in the corporate life of the Church. Look at the visible Church in her shame today—rendered impotent by Modernism and further emasculated by evangelical complacency.

With no word from God, she attempts to secure power by political pressure. Worldly wise, she scorns the simplicity of God's program, or else in the pampering of self she renders useless the truth she professes to know.

Her pews are fast emptying, her pulpits echo to the shallow rhetoric of unbelievers, and she tries to show the world the way to success. The ancient proverb, "Physician heal thyself," is relevant and pointed, and is pertinent right now. The Church needs to know in experience something of the fullness of the Spirit of God.

The need for the fullness of the Spirit of God is seen also in the world. The need for believers to be filled with the Spirit of God is intensified by the bleeding, broken humanity which lies before us.

If the world ever needed Christians filled with the Spirit of God it needs them now. I know there was callousness; I know there was brutality; I know there were heinous crimes committed in apostolic days, but after twenty centuries of the giving forth of the Word of God we find the same things cropping out.

Message delivered at Founder's Week Conference, Chicago, February, 1946.

The Fullness of the Spirit

THINK WITH ME in the second place of the evidence of the fullness of the Spirit. I wonder if right here many of us haven't gone astray. I wonder if we haven't emphasized the less important and minimized the most important.

In considering what it means to be filled with the Spirit of God, I confess there's a natural inclination to think that it is to be able to preach as Peter did on the Day of Pentecost. It means that all right, but it means something else before it means that, if I understand the Word of God correctly. It's wonderful to do exploits, but I believe God has His demands if any man is going to do exploits.

And the evidence of the fullness of the Spirit of God is going to show in some other things before it shows in the spectacular things. Let's come right down where you and I live; let's get right down to our everyday life, our everyday walk. What does it mean to be filled with the Holy Spirit?

Look first of all at Romans 1:4: "Who was declared to be"—and you know that refers to the Lord Jesus—He was "declared to be the Son of God with power, according to the spirit of holiness." He is the Holy Spirit. I take it, therefore, that when the Holy Spirit fills the believer, the Spirit will produce holiness of life. Doesn't that follow logically? If the Spirit of holiness fills this life of mine, then what's going to be manifested in my life? Holiness. Why, that's so simple it's elementary.

As I read this blessed Book I find it has a great deal to say about holiness. The words holy, holiness, sanctify, sanctification, and such kindred words occur 841 times in the Old and New Testaments. There are some great and important doctrines that are mentioned only a few times. But when God talks about holiness of life, He multiplies the instances and the occurrences.

Oh, that we as evangelical Christians, as fundamentalists, would recognize that the Spirit of holiness is living in us to live out through us the very holiness of Christ.

What's the evidence of the fullness of the Holy Spirit? I'll tell you one evidence—holiness of life. I hope no one here is content with that degree of practical holiness which he has, under God, attained. Oh, that we would be given the vision of Job, of Isaiah, of Daniel, of John! Oh, that we would see God in all His holiness, and see how far short we have fallen.

Don't you see that while we remain complacent about sin, while we minimize the heinousness of sin, while we excuse by one way or another the acts of sin,

the thoughts of sin, certainly we don't know what it means to be filled with the Holy Spirit, because the fullness of the Spirit of God is going to mean holiness of life.

LOOK AT ANOTHER PASSAGE. Turn to John 14 and notice what our Lord said about the Holy Spirit, and how He emphasized it in this upper-room discourse, time after time. Look at verse 17: "Even the Spirit of truth." Read that discourse of our Lord's in chapters 13-16. See how often in referring to the Holy Spirit He used this very designation—the Spirit of truth.

I take it that means that when the Holy Spirit fills the individual Christian he is going always to tell and act the truth. He's going to be downright honest in every relation.

Are we honest with God; are we honest with our fellow Christians; are we honest with ourselves? The Spirit of God is the Spirit of truth. That means that everything about me is going to manifest honesty—what I say, what I do.

Poinsettias. Acme photo.

LOOK AT SOMETHING ELSE. "Of how much sorer punishment, think ye, shall he be judged worthy, who hath trodden under foot the Son of God, and hath counted the blood of the covenant, wherewith he was sanctified, an unholy thing, and hath done despite unto the Spirit of grace?" (Heb. 10:29, R.V.). "The Spirit of grace." I take it that when you and I are filled with the Holy Spirit, we'll be gracious. Isn't that the simple meaning of the word? Isn't that the rudimentary lesson that God wants us to know—that there'll be graciousness?

There's been dreadful failure in this respect in many quarters. How quick we are to flare up in what we call righteous indignation! Oh, that we would learn, if we have to speak against someone—if we are absolutely persuaded there's no alternative and that it's God's will for us to do the speaking—to speak the truth in love; that from a bleeding heart, we'd speak the truth.

Can you not think of acquaintances who have something of that exquisite sweetness of the Lord Jesus, who have been enough in His presence that the sweet perfume of His loveliness clings to them as you contact them, the benediction of heaven upon them—the Spirit of grace. I'm afraid that we need to learn something about the Spirit of grace.

LET US CONSIDER just one other evidence of the Spirit. "For the law [Continued on page 304]



THE NEED of THE HOUR— *a Passionate Evangelical Faith*

"When God has a big job to do,
faith gets the job."

By Rev. Arthur Hedley

WE SAY we believe the gospel to be "the power of God . . . to every one that believeth" (Rom. 1:16), but is our faith of such character that it moves us to action?

Has the gospel of Christ done such great things for us that we are fully convinced it is just the thing this sad, chaotic world needs so desperately? Do we commend the gospel with eager enthusiasm to others; to our relatives, our neighbors, workmates?

Are we so concerned that the whole wide world should know of Jesus that we are doing all that lies in our power to take the gospel to every creature?

A faith that is concerned only with its own salvation, that arouses no interest, no compassion for the salvation of others, is not the faith of the early believers.

A serious man said to John Wesley in his early manhood: "Sir, you wish to serve God and go to heaven. Remember you cannot serve Him alone. You must therefore find companions or make them. The Bible knows nothing of solitary religion."

These words ever sounded in Wesley's ears and had much to do with awakening in him that great passion for souls which moved him to travel thousands of miles to win a great host of companions, to journey with him to heaven.

The faith of the apostle Paul was ardent, enthusiastic; he simply could not keep it to himself. As soon as the scales were removed from his eyes and he came face to face with Jesus of Nazareth, and saw He was indeed the Son of God, Paul "straightway" preached the glad tidings to others (Acts 9:20).

In Christ Paul found peace, joy, strength and freedom that he had failed to find in Judaism. He had seen the gospel work amazing results in the lives of men and women of all ranks of society. It had done for human souls what the might of Rome and the culture of Greece could never do. Vice in its most corrupt forms walked unashamed in the great temples of Greece. The Greek gospel of enlightenment only plunged the people into greater darkness and sin.

Paul was proud of the gospel of Christ—though others might count it an offense, a folly—because it was "the power of God" that justified man in His sight, that regenerated him, that made him a "new creature" in Christ Jesus (II Cor. 5:17). He had proved in his own life, and in the results which followed the

preaching of the gospel, that what "the world deems foolish in God is wiser than man's wisdom, and that which it deems feeble in God is mightier than men's might" (I Cor. 1:25, Weymouth). Such was Paul's faith in the transforming power of the gospel that he was ready to travel long distances, suffer hunger, thirst, pain, risk death again and again, in order to communicate its message to others, and to extend Christ's kingdom.

The early apostles could not keep their faith, their experience of Christ to themselves. "We cannot but speak the things which we have seen and heard," said Peter and John when commanded by the enemies of the gospel to keep silent (Acts 4:20).

The passionate faith of the apostles communicated itself to their converts. An ardent evangelical faith is very infectious. Others catch it very soon and then things begin to move. Paul's converts in Thessalonica caught something of their spiritual father's passion for Christ and for the salvation of souls. He commended them because their evangelical faith and zeal had become known in every place, so that it was unnecessary for him to say anything (I Thess. 1:8).

It is not surprising that the enthusiastic faith of the early Church achieved amazing results. Multitudes were won over to the Christian faith as believers carried the torch of the gospel to the uttermost parts of the earth.

WHenever the Church has been fired with the missionary faith and zeal of the early Church, it has swept all before it. Think of the evangelical faith of John Wesley in the eighteenth century, and the fruitful results that followed his preaching of the gospel. Lord Birrell said of him, that he was "the greatest force of the eighteenth century in England . . . No single figure influenced so many minds; no single voice touched so many hearts. No other man did such a life's work for England."

Wesley demonstrated to the world that one true preacher of the gospel, who is utterly indifferent to wealth and reputation, has more influence than all the politicians and soldiers and millionaires put together.

Think of what God wrought through the fervent evangelical faith of D. L. Moody in America and Britain! What multitudes were brought to the Saviour! The Church which was cold, worldly and apathetic was quickened, and thousands caught the evangelical spirit of Moody.

In Britain, peers and princesses, bank-

ers and merchants, evangelical millionaires and converted criminals, theologians and artisans gave themselves with joyous abandon to the task of winning souls. They went for the worst, believing no case was too hard for Christ. There was no note of uncertainty in their message. They believed the blood of Christ could make the vilest clean, that Christ could break the fetters of sin and set the prisoner free. There was no lingering doubt in their minds as to the power of the gospel, and thus there was the note of confidence, conviction and certitude in their preaching.

Thomas Champness, a Methodist influenced by Moody and a man mightily used of God, said in his last preached message: "The worst man, the biggest criminal in this crowd, can be changed by the grace of God, to become the very opposite of what he is, and be made a saint. If I did not believe this with all my heart and soul, I would never preach again. If I knew I should walk down these pulpit steps to my coffin, I would still say the same."

We live in an age of godlessness, materialism, and, consequently, an age of fear, doubt, despair. All the little gospels of men have utterly failed to save the world from disaster and ruin.

The late H. G. Wells, the prince among the gospels of Humanism, declared in his last book that he "despaired of the future of man and of the world."

The hour of the world's despair is the hour of opportunity for the Church. The need of the hour is the revival of evangelical faith and passion. In the gospel we have the only message that can meet the world's desperate need. If we try to turn out the demons which afflict humanity with anything less than the gospel of redeeming love and grace, they will turn on us.

To bring to fruition the schemes for the social, intellectual and material betterment of the people, we need better men and better women; and no power but the gospel, which is "the power of God unto salvation," can make men and women into new creatures.

Do we believe this? Have we really proved it in our own experience? Have we a vivid experience of Christ's saving and keeping power in our own lives? Only then can we preach with certitude, with convicting and converting power.

Too many have lost their evangelical faith and zeal and are failing to win others because they are living defeated lives, and this weakens their testimony. Evangelical faith and zeal are the fruit of a

[Continued on page 292]



*Away in a manger, no room for a bed,
The little Lord Jesus laid down His sweet head;*

*The stars in the sky looked down where He lay—
The little Lord Jesus, asleep on the hay.*

The Christian and World Peace

BY JOHN G. CAMP

IS IT NOT STRANGE, after proclaiming the gospel of Jesus Christ for nearly two thousand years with an open Bible before us, that the larger part of the Christian Church is frantically endeavoring to compel world peace by international agreement?

It was John Ruskin who said: "No peace was ever won from fate by subterfuge or agreement; no peace was ever in store for any of us, but that which we shall win by victory over shame or sin."

And Petrarch, the poet, born in 1304, pointed his finger at the sore spot in our body politic when he said: "Five great enemies to peace inhabit within us, avarice, ambition, envy, anger and pride. If these enemies were to be banished, we should infallibly enjoy perpetual peace."

Yet we know that all five of these enemies of peace are running riot throughout the world, and in addition, the statement is prophetically verified by the Word of God, which says: "In the last days perilous times shall come. For men shall be lovers of their own selves, covetous, boasters, proud, blasphemers . . . trucebreakers . . . traitors," etc. (II Tim. 3:1-5).

The Word also says that at the time of Christ's return, this sin-cursed world will

be going from bad to worse, until the whole world will be dominated by one satanic power (Rev. 13:16, 17).

If these statements be true, then the presidents or kings of nations, national or international conferences, or UNO, however they may labor for permanent peace, are doomed to absolute failure. How foolish to think we can change the divine forecast of the Word of God. Jesus said man will be no more ready for His return than the world was for the Flood of Noah's day. No, peace will not precede Christ's return; it will follow His coming.

The Bible tells us there are hard days ahead for both believer and unbeliever; but what a difference. The unbeliever is in the dark and without hope, while to the believer the future is bright with hope and joy. In speaking of the dark and troublesome days preceding His second coming, Jesus said to His disciples: "When these things begin to come to pass, then look up, and lift up your heads; for your redemption draweth nigh." Think of it; we are to ascend and meet our Lord. We are to live and reign with Him.

You remember the story of the two disciples on their way to Emmaus when Jesus joined them, and who afterward

remarked: "Did not our heart burn within us, while he talked with us by the way" (Luke 24:32). So now while the world is all tangled up in strife, not knowing what disaster tomorrow will bring forth, as believers we can look up and from the Word of God vision the heaven open with Jesus standing at God's right hand in power and great glory, ready to return and establish the kingdom of God on earth.

As we think of this glorious reign of Christ, we can feel what Paul must have felt when he said: "Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him" (I Cor. 2:9). And realizing that our redemption is near at hand, truly our hearts burn within us in anticipation.

AS FOR PEACE, God never delegated to man the task of establishing peace in the world; nor do we find anywhere in the Word of God that Christ told His disciples to preach it. As Ruskin suggests, peace can come only through a regenerated heart, and that is the work of the Holy Spirit, who comes into the

Do you know why . . .

- 1 God does not intervene in world affairs today?
- 2 Miracles are not common in our generation?
- 3 The Jew will win in Palestine?

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heart of the believer in Jesus as the Son of God and Redeemer of men. It was this good news that the disciples were commanded to preach, and none other.

We see, therefore, that as the people of Old Testament times were taught to look for the coming of Jesus as the Lamb of God in sacrifice for sin, likewise we of the New Testament period, while in the attitude of kneeling at the foot of the cross, are to center our thoughts on the second coming of Christ, who is to rule the world with power, in peace and righteousness.

And the burden of our everyday life should be to tell this good news of salvation to every living person, that all may have an opportunity to accept it. If we are not the ones who can carry this message to those without it, we should give to support those who can.

Certainly, with eternal life and all the joy that is promised the believer, we should turn our backs on the world and let the light of the Holy Spirit shine through our lives, giving us power to make the same willing sacrifice and effort in this cause that our boys put into the world war. It is worthy of it.

The day is far spent, and when you and I meet the Christ who died that we might live, we will want to be able to say, "Lord, I have done my best to let others know You died for them."

Palestine—Jewish Homeland

(Continued from page 249)

In Ezekiel 34 there are several precious "I wills" concerning exiled Israel. Israel's true Shepherd is after His lost sheep, and we hear Him say:

"Behold, I, even I, will both search my sheep, and seek them out" (v. 11).

"I . . . will deliver them out of all places where they have been scattered" (v. 12).

"I will bring them out from the people, and gather them from the countries" (v. 13).

"I will feed them in a good pasture" (v. 14).

"I will cause them to lie down, saith the Lord" (v. 15).

"Behold, I will bring it health and cure . . . and will reveal unto them the abundance of peace and truth. And I will cause the captivity of Judah and the captivity of Israel to return, and will build them, as at first. And I will cleanse them from all their iniquity, whereby they have sinned against me; and I will pardon all their iniquities, whereby they have sinned, and whereby they have transgressed against me. And it shall be to me a name of joy, a praise and an honor before all the nations of the earth, which shall hear all the good that I do unto them" (Jer. 33:6-9).

O

NE OF OUR GREATLY BELOVED Hebrew Christians, the late Adolph Sapir, said: "There is a Book different from all other books, commonly and justly called *the Book*; that Book is the Bible. There is a nation different from all other nations, a peculiar nation, and that

nation is Israel. There is a land, different from all other lands, Eretz Israel, the land of Israel, Palestine."

These three, the peculiar Book, the peculiar people and the peculiar land, must always be viewed together. What God has put together let no man, be he theologian or politician, put asunder. They cannot be explained on purely natural grounds, political, philosophical, or what not. Each has a divine origin, a divine history, and a divine predictive future.

And may I be permitted to add one more eternal truth, a fourth one? There is also a Man, different from all other men, the Man, Christ Jesus. Through these four fundamentals, the Book, the nation, the land, the Man, all the purposes of God will be fulfilled.

"The wilderness and the solitary place shall be glad for them; and the desert shall rejoice, and blossom as the rose. It shall blossom abundantly, and rejoice even with joy and singing: the glory of Lebanon shall be given unto it, the excellency of Carmel and Sharon, they shall see the glory of the Lord, and the excellency of our God" (Isa. 35:1, 2). "For the earth shall be filled with the knowledge of the glory of the Lord, as the waters cover the sea" (Hab. 2:14).

The story of the many restorations of the Jews from slavery to freedom by this covenant-keeping God, when compared with the final restoration, commencing in our own day, suggests much food for thought. The measures God used, and the men He chose for His purpose, should also be noted. Freedom from Egyptian bondage was brought about through Moses, the son of a slave. From Babylon they received their freedom through a pagan emperor; from our present captivity and great anguish, we will be saved through the rejected Son of God, our own promised Messiah.

"And I will pour upon the house of David, and upon the inhabitants of Jerusalem, the spirit of grace and of supplications: and they shall look upon me whom they have pierced, and they shall mourn for him, as one mourneth for his only son, and shall be in bitterness for him, as one that is in bitterness for his firstborn" (Zech. 12:10). Their cry will then be: "This is our God; we have waited for him, and he will save us" (Isa. 25:9).

"Oh, brothers, stand as men that wait;
The dawn is purpling in the East,
And banners wave from heaven's high gate;

The conflict now—but soon the feast!

"Mercy and truth shall meet again;
Worthy the Lamb that once was slain!
We can suffer now—He will know us then;
What will it be when the King comes?"

"Even so come, Lord Jesus."

There is something worth living for and worth dying for, largely because there is Someone worth living for and dying for, and He is going your way if you are going His way.—Jesse Wilson, in *The Missionary Monthly*

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By William G. Colman, D.D.

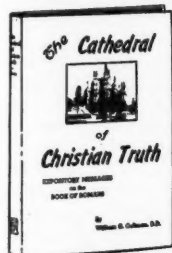
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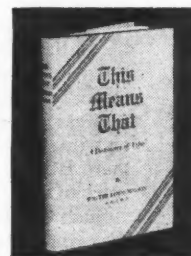
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NINE WORDS FOR SIN (Continued)

6. παραβάσις (*parabasis*) from παραβαίνω (*parabainō*), "to step to one side"; thus, "to transgress, violate." It is found in Romans 2:23; 4:15; 5:14; Galatians 3:19; I Timothy 2:14; Hebrews 2:2; 9:15 (transgression, "breaking" the law).

7. παράπτωμα (*paraptōma*) from παραπίπτω (*parapiptō*), "to fall beside," "a person or thing; thus a fall beside, a lapse or deviation from truth or uprightness." It is used in Matthew 6:14, 15; 18:35; Mark 11:25, 26; Romans 4:25; 5:15-20; 11:11, 12; II Corinthians 5:19; Galatians 6:1; Ephesians 1:7; 2:1, 5; Colossians 2:13; James 5:16.

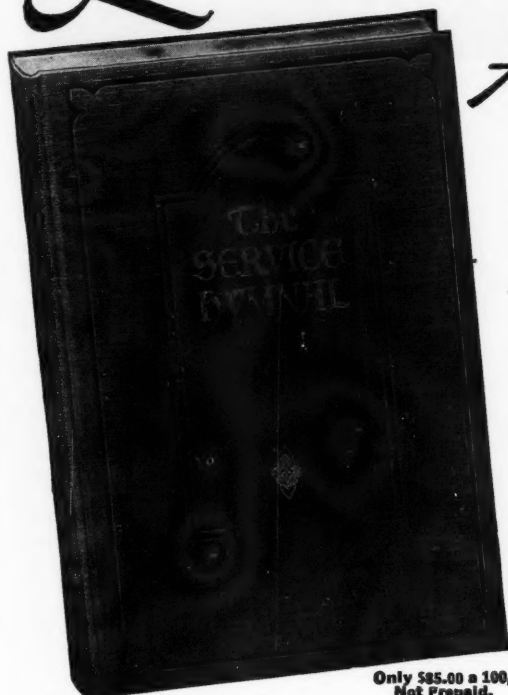
8. ἀγνοῖα (*agnoēma*) from ἀγνοῖω (*agnoō*), "to be ignorant, not to understand, to sin through ignorance." Trench says of this word: "Sin is designated as an *agnoēma* when it is desired to make excuses for it, so far as there is room for such, to regard it in the mildest possible light (see Acts 3:17). There is always an element of ignorance in every human transgression, which constitutes it human and not devilish; and which, while it does not take away, yet so far mitigates the sinfulness of it, as to render its forgiveness not indeed necessary, but possible." This word is found only in Hebrews 9:7.

9. ἡττήμα (*hēttēma*). This word has the ideas in it of "a discomfiture, a worsting to victory." In Romans 11:12, it has the nonethical sense of diminution, decrease; and in I Corinthians 6:7 it has the ethical sense of coming short of duty, a fault.

To summarize: Sin in the New Testament is regarded as the missing of a mark or aim (*hamartia*, *hamartēma*), the overpassing or transgressing of a line (*parabasis*); the inattentiveness or disobedience to a voice (*parakoē*); the falling alongside where one should have stood upright (*paraptōma*); the doing through ignorance of one's duty (*hēttēma*); and the nonobservance of a law (*anomia*). With the above material, the student can make a study of the idea of sin in its every occurrence in the New Testament where these nine words are found.

God calls us to repentance. And what is repentance? In the *Westminster Catechism* I have a definition of it: "Repentance unto life is a saving grace, whereby a sinner, out of a true sense of his sin, and apprehension of the mercy of God in Christ, doth, with grief and hatred of his sin, turn from it unto God." Repentance is my turning from sin unto God. It is my facing right round, so that the Lord, whom I have been forgetting and disobeying, is now my chief desire and my one delight.—Alexander Smellie.

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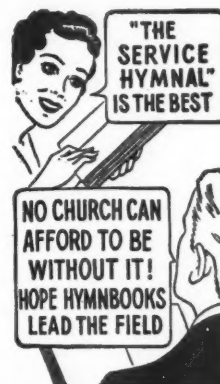
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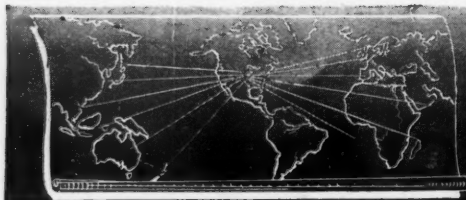
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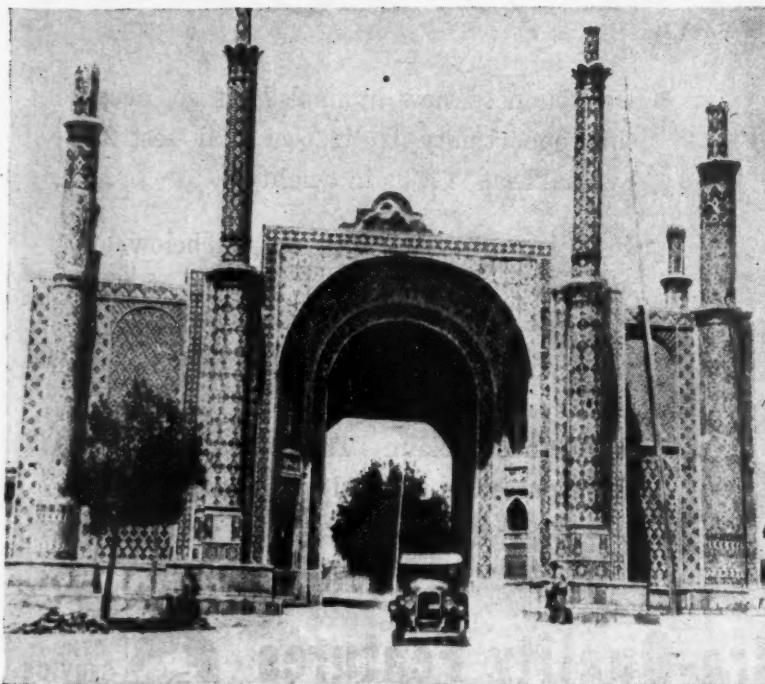
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December, 1946



MISSIONS

★ Harold R. Cook



ONE OF THE SEVEN GATES OF TEHERAN, IRAN

Built centuries ago to control traffic in and out of the capital city, this gate is now used both by camels and automobiles. Though the American troops have been withdrawn from Iran, the jeep and other Western products have remained to bear witness to the impact of Western civilization on this ancient land. Yet Mohammedanism still holds sway, and opposition to the Christian missionary has been intensified by the infiltration of Communism in some sections. Acme photo

"THAT'S WHAT I CAME FOR"

As I was about to enter the church one Sunday morning last autumn, I saw an old man in the garb of a villager standing near the door. I spoke to him and asked if he would like to attend the service. "That is what I came for," he replied.

After the service he came to my house and told me his story. Several years ago he had gone from his village to the town of Kashan to sell his cotton. There he saw a man selling books and he discovered that it was the Bible. He bought a copy of the whole Bible in Persian, took it to his village, and read it from beginning to end. It was very different from the Koran and he was deeply impressed.

Finally, about two years ago, he believed on Christ and began to talk to his neighbors about Christianity. He was persecuted and beaten, but he didn't give up his faith.

Last year he decided to come to Teheran and find his brethren, so he made the 250-mile journey by donkey and bus,

and he came here to church. But no notice was taken of him and, after talking with only one man, he returned to the village. There he got lonely again, so he came back to Teheran, hoping that this time he might be baptized.

I invited him to meet the elders of the church, and when they asked him questions about the Bible he amazed them by the extent of his knowledge. So evident was his sincerity that instead of having him wait a year, as is the custom, the session decided to baptize him at once.

It was the greatest day of his life when he knelt in the presence of the congregation in the Sunday morning service and promised obedience to Jesus Christ. Being here with his brethren was heaven to him, and he found it hard to start off alone to his distant village, where he expected nothing but persecution. But he went back, and we have received several letters from him in which he tells of the opposition he is meeting and of his continued devotion to his Saviour. Truly, His sheep hear His voice and follow Him!—W. M. Miller, in *News Letter*

EVANGELICAL PROGRESS IN PERU

The first General Assembly of the Peruvian Evangelical Church was held in Huancaayo during the first week of August. Delegates were present from twelve presbyteries. The representatives of Cuzco just failed to get through in time. Remote Tayabamba presbytery, with twelve congregations, alone failed to send delegates.

In preparation for these sessions a census of the church was taken, in which 217 congregations were reported. The main nucleus of the church is in the central sierra, in ready touch with Lima; but there are congregations throughout most of southern Peru, while northward they occupy the Department of Huánuco and into La Libertad. This native church includes about one-half of the evangelical congregations and more than one-third of the members and adherents in the republic. Many of the congregations are in small mountain villages and are formed by a very few families. More than half of them meet in private homes.

The organization of the church began in 1919, and a synod was then formed which has met each year since. Another synod was formed in 1930 in the Huánuco region. In 1922 a constitution was adopted which places the administration of the church in the hands of the native elders. The movement has been sponsored by the Evangelical Union of South America (London) and the Christian and Missionary Alliance, but the congregations have been self-supporting from their inception, and the Central Synod, which embraces 118 congregations, has no outside financial assistance whatever. Considerable progress has been made during the last three years in developing the financial resources of the church, though it is still extremely poor, and especially so in relation to its opportunities.

The Assembly instituted a carefully planned campaign for the systematic strengthening of the more backward congregations and presbyteries, called for more regular celebration of the Lord's Supper, and appointed a committee to deal with the urgent need of Sunday schools. Each presbytery was urged to support at least one student in the Bible institute.

Hearty approval was voted for a project to create a rural workers' training center in the mountains, where the village leaders could attend short-term institutes at times when they can leave their farms and workshops. An invitation was extended to Robert Marshburn, a graduate of Princeton University and Seminary, to undertake the direction of this important project.

The Scottish missionary who organized the church could not attend these meet-

More Every Day!



India's population is increasing faster than it is being evangelized. Countries under Romanist domination are becoming harder and harder for missionaries to enter . . .

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Both Societies will function under the name of the RUSSIAN GOSPEL ASSOCIATION of which Rev. Peter Deyneka is the General Director, 64 W. Randolph Street, Chicago 1, Ill., U. S. A.

The Society of New York is now the EASTERN BRANCH OFFICE of the RUSSIAN GOSPEL ASSOCIATION, Rev. Peter Pleshko, Representative, 690-8th Avenue, New York City.

Peter Deyneka is now in Europe holding conferences with missionaries and reorganizing the work. Your prayers will be greatly appreciated for the work, workers and needy Christians.

CHICAGO EXECUTIVE COMMITTEE: Dr. Paul W. Rood; Dr. Charles A. Porter; Peter F. Anderson; Roy E. Johnson; Charles E. Bodeen; Lance B. Latham; Peter Deyneka.

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ings, though he still takes an active part in its life and ministry. On the fortieth anniversary of his first arrival in Peru the Assembly sent him an appreciative telegram and approved a minute expressing gratitude for the service rendered and continuing devotion. The Assembly stood while prayer was offered that his life and service might be long continued.

Visitors who were present were agreeably surprised by the ability of the native elders to grasp the problems and take a wide view of the work of the church. They felt that one of the outstanding immediate results of the Assembly was the awakening of many to a new sense of the importance of the presbyteries and of the corporate aspects of the church.

The highlight of the meetings was an address by Señor Baltasar Rubio, a native pastor of the Nazarene Church, who was present as a fraternal delegate. He has been at work for some years among the head-hunting savages of the Marañon. As a result of his message some twenty young people solemnly dedicated their lives to God's service, while many others pledged their support. — John Ritchie

A CHRISTMAS TRILOGY

1. Africa

Christmas in Africa seems to last much longer than at home. My first greeting card arrived early in October, and Christmas won't really be over for me until I receive the children's letters from the homeland telling me how they spent it—and that won't be until the end of February!

Here at Mehecani we had a very fine service Christmas morning. The church, which the school children had decorated the day before with wild flowers and branches from the bush, was packed. A special feature this year was the taking up of a missionary offering as a gift to Him whose birthday we were celebrating. The people responded well, we thought, and the elders, after considering the various fields, have decided it is to be sent to help the Jews in Europe.

The new cotton man and another plantation owner, as well as our two guests, the only other white people around, attended this service and then shared a good Christmas dinner with us. A two-hundred pound bag of salt had been distributed among the school children the Friday before, when the school closed for the holidays, and little gifts of writing pads, envelopes and pencils had been given to the teachers, as well as sugar. Sweetened water is a special treat for festive occasions around here.

I did not tackle the Sunday schools until afterward, as it's a bit of a job. We have ten bush Sunday schools apart from the station. Altogether a case of soap was cut up into six hundred very small pieces and given to all children who had attended at least ten Sundays. A pencil was given to the boys, and a string of small beads to the girls who had attended more than forty Sundays. —Minnie C. Proctor

2. India

Christmas in India was totally differ-

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ent from any that I had ever spent. The warm fall, and the absence of the constant Christmas reminders in paper, magazine, store, school, home and church, made it impossible to realize that Christmas had come; and my inability to understand the language caused me to miss most of the Christmas celebration there was!

We missionaries gave a *javin*, or feed, to the Christians on Christmas Eve. We all wore *saris*, sat on the ground on mats, and ate curry and rice with our fingers. After the *javin*, the Indian Christians gave their Christmas program, which they had prepared themselves, and it was most realistically done. Those dark-skinned boys wrapped in their gray blankets around the fire looked as much like the first Christmas shepherds as one could ever expect to see. And the beaming faces and atmosphere of joy on Christmas morning spoke of a real happiness in worshipping the One whose birthday we were celebrating. But with the temperature around 75° and the fellows running around in shorts, I still had to remind myself constantly that it was Christmas Day!—Zoe Anne Alford

3. Syria

"You have come too early; we were not expecting you yet," was the greeting when we arrived in Baruk one day just before Christmas. The walk of more than an hour from Ainzahalta on the frozen roads had warmed us, and we were glad to rest a little in the teacher's room, while secret preparations were going on in the schoolroom next door.

Soon we were called in, and what a surprise! The room had been darkened, a small tree with amateur but effective decorations stood in one corner; the candles burned brightly and their light was reflected in fifty eager little faces. At a sign from the teacher the children began to sing "Jesus Bids Us Shine," followed by other choruses, all translations in Arabic. Then came Christmas hymns and readings, some individual, some community work.

But the crowning point was when they reached "Glory to God in the Highest." It was no mere repetition of a lesson learned, but, with uplifted hands and upturned faces, fifty little lives were praising God from their hearts. It sent a thrill of rapture through us which cannot be expressed on paper, and surely the angels too were rejoicing.

Then followed the message; and the blackboard illustrations reproduced by the children from memory the next day showed that the Word had not been forgotten. Gifts are out of the question nowadays, but a Christmas card always gives joy. Our stock of old Christmas cards has been depleted during war years, but by collecting here and there, cutting and pasting, we managed to get enough (more than three hundred) for each child in the schools in this district.

Games followed, for by that time the frost and ice had thawed. Organized teams gave great joy, and soon an audience had gathered. But it was time to stop, and children were dismissed to go and invite mothers and sisters to a meeting.—F. B. Button, in *Under Syrian Skies*

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WISE MEN THEN AND NOW



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God's star of guiding light,
Whose shining led them on until,
In wondrous beauty bright,
It came and stood above the place
Where lay the infant King,
Before whose feet they laid their gifts
And knelt a-worshipping.

Let us be wise and watch the signs
That glow in eastern sky,
Believing, as did men of old,
His coming draweth nigh;
For prophecy is now fulfilled
Before our very eyes,
And eagerly we wait to see
The Morning Star arise.

A thrill of glad expectancy
Is stirring souls today,
As signs of Christ's return increase—
The King is on His way!
We know His promises are sure;
He keeps His word to men.
So faithful hearts will watch and work
Until He comes again.

—Florence Cole Brown.

CHRISTMAS—GOD "THOUGHT IT UP!"

Because God "thought it up," the story of the birth of Christ is full of surprises. It is surprising, for example, that so many passed up the opportunity that night of becoming immortal. In that hotel there were farmers, petty governors, soldiers, priests and rabbis, no doubt. Standing in the presence of immortality, within a stone's throw of the pivotal event in all history, these men got themselves enrolled, paid their taxes and went home. They could have been hosts to the holy family and had their names linked with Christ's for all time. But of course they had to tend their business and get home!

Another surprise here is the fact that the announcement of Christ's birth was made not to the ministry but to laymen. Were the priests too busy with ecclesiastical matters to receive a message from God? God has often spoken through His ministers, but at times He has turned to simple folk whose minds and hearts were open to hear. Not many noble, not many mighty were called!

Still another surprise is that the Persian scholars came bringing their gifts to

this Babe of humble origin. They were the forerunners of a great company of men of genius who have placed their gifts at Christ's feet.

And still another surprise here is that the world has not believed the story more readily and eagerly. How strange it is that we believe an ugly thing so readily, but are so slow to accept what is supremely good and beautiful.—*Presbyterian of the South*

A MORNING RESOLVE

I will try to live a simple, sincere and serene life, repelling promptly every thought of discontent, anxiety, discouragement, impurity and self-seeking; cultivating cheerfulness, magnanimity, charity, and the habit of holy silence; exercising economy in expenditure, generosity in giving, carefulness in conversation, diligence in appointed service, fidelity to every trust, and a childlike faith in God.—*Bishop Vincent*

CHURCH OFFICERS AND EVANGELISM

Minister after minister in our denomination has written and spoken in this fashion: "The spiritual condition both in my church and in the community is deplorable. The church attendance is at an all-time low. The indifference is appalling. The need for a revival is superlative. I proposed to my officers the holding of an evangelistic preaching mission as a remedy, but they voted it down. They said, 'We do not want any revival' and 'We do not believe in evangelism.'"—*The Presbyterian*

LIFE'S "LIQUOR" ARTICLE

The fifteen-page, five-thousand-word text of the article "Liquor" in *Life* magazine (May 27), which includes one full-page chart of the human system in full colors showing the route of alcohol through the body; a two-page spread entitled "How Liquor Is Produced," with ten internationally known liquors reproduced in their original containers; with another two-page spread entitled, "This Is the Way to Make Thirty Famous Drinks," each one illustrated in natural colors, with full details; and with gaudy reproductions of famous bars, and black and white photographs and drawings of famed paintings and cartoons—comprises an extraordinary appraisal of the subject in characteristic *Life* fashion.

Examining the article, one finds it packed with contradictions, blandly mar-



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SOURCE OF SPIRITUAL POWER NEGLECTED

The Church has been neglecting the source of its spiritual power. We can never know accurately the state of the Church until we look into the Scriptures. If the Bible is the Christian's only rule of faith and conduct, it is no less the one standard by which the Church can gauge its power and spiritual condition.

More specifically, the book of Acts sets forth clearly the plummet which God places alongside the Church to show the degree of rectitude. Here is not man's measurement; here is God's. The test applied is not: Is the Church getting on in the world? The question is: Is the Church fulfilling God's purpose, is it indwelt by His life?

The Church is God's husbandry, God's building. He has laid the foundation. Christian fellowship is the temple of God. If any man defile the temple of God, him will God destroy, for this spiritual habitation of God is holy.

When a minister of Christ breathes deeply and long in the pure, pungent atmosphere of the book of Acts, he is bound to come forth from the experience with some deep convictions concerning the state of our churches. The change in atmosphere is arrestive—even startling. And the difference is summed up in one fact; namely, that the Holy Spirit is not honored in our churches as He was in the infancy of the Christian movement.—United Presbyterian

IS THE CHURCH TO BE A SOUL-SAVING CENTER?

The question no doubt refers to the church meeting and probably to the church building. The answer, according to a New Testament church, is "No."

Such an answer is startling to a great many believers; and I have talked to many who have defended the practice of bringing unsaved people to church so the preacher can preach to them. Invariably the argument quoting Luke 14:23 is used. This scripture says: "Go out into the highways and hedges and compel them to come in." The scripture does say this, but these friends do not look to see into what the unsaved are to be compelled to come. It certainly does not say the church building, the church meeting, or an evangelistic service in the church.

In our study of the New Testament church we see that all services in the church are conducted for the Christians. The church meeting is a place where Christians worship and fellowship together, and where each time they meet there is the study of the Word of God.

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offensive. In other words, they were witnessing daily wherever they went, giving out the message of salvation. As they led people to Christ, then they brought the people into the church fellowship—but not until.

Today many of us believers hide behind the fact that we feel it is the preacher's job to tell the unsaved the message of salvation. We hear this statement from the pulpit many times today, "I am going to preach to unsaved tonight, and I want you to bring your unsaved friends to the church." Such a statement throws the responsibility for giving the message to the unsaved on to the pastor or the evangelist. It also appeases the consciences of believers who would much rather invite a person to a church service than to tell him personally the message of salvation.

According to I Corinthians 14:23-25 we see that the unsaved are not forbidden to attend the church meeting, but that the meetings are for the believers.

Think of what would happen tomorrow if every believer in America would witness to one person, telling them of the saving power of the Lord Jesus Christ!—
William S. Dillon

THE MEASURE OF GIVING

Ours is a giving God! "Every good gift and every perfect gift . . . cometh down from the Father of lights." He opens His hand, and satisfies "the desire of every living thing." And all His gifts to all ages are climaxed in His unspeakable Gift.

These amazing truths come to us with overwhelming power at Christmas, as at no other season of the year, and hallow all its activities. It is the season when everybody is thinking about giving. Hundreds of millions of dollars are spent on gifts of more or less value, too many perhaps of doubtful value. And all to satisfy, in some measure, an impulse to give, the inspiration of which is not always recognized.

God's gifts as they are centered in Christ are all essential gifts. None of them can be ignored without great loss. They are vital to our happiness because they are part of God Himself, even as we are. They may be all summed up in three monosyllables—life, light and love.

It might help us to realize something of this loving giving, if we were to sit down with pencil and paper and try to make a list of His priceless gifts to us, which have come to us through His first Christmas gift at Bethlehem. Christian homes, loved ones, and friends; an open Bible and a blood-bought Church; schools and benevolent institutions for the sick and suffering; a civilization permeated with something of the spirit of the Man of Galilee; the necessities and luxuries of everyday life; work to do and the strength to do it; the changing seasons, each with its own glamorous beauty—and so on beyond the limits of our powers to number. No wonder Mrs. Browning wrote: "God's gifts put man's best dreams to shame."—*Christian Observer*

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Luke 1:53, 54

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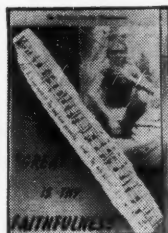
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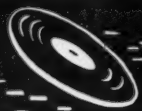
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5. Praise Him! Praise Him!
Nobody Knows the Trouble
I See
6. What a Friend We Have
in Jesus
Little David Play On Your
Harp
The Old Rugged Cross
7. Let the Lower Lights Be
Burning
Amazing Grace
De Old Ark's A-Moverin'

8. I Love to Tell the Story
We Shall Rise
9. When Morning Comes
Lead Me Gently Home,
Father
10. On the Jericho Road
In the Sweet By and By
11. This World Is Not My Home
Never Alone
12. Onward Christian Soldiers
Rock of Ages
Dare to be a Daniel

And These Twelve New Records . . .

13. We'll Soon Be Done With
Troubles And Trials
Fairest Lord Jesus
14. Steal Away
The Old Account Was
Settled Long Ago
15. Battle Hymn Of The
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All Hail The Power Of
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16. Jesus Savior, Pilot Me
Old Fashioned Meeting
17. My Heavenly Father
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The Glory of the Invisible

[Continued from page 251]

So we reach the main issue and final point of our study, our relation to the God of all comfort.

I go back to Paul's testimony. I do so because more Christians fall under prosperity than under adversity. All through history its story has emphasized His story, that many of the finest Christians the world has been blessed by, have been fostered under adverse conditions by their invisible means of support. Through their experiences have their ministries been enriched.

So Paul: "Blessed be God, even the Father of our Lord Jesus Christ, the Father of mercies, and the God of all comfort; who comforteth us in all our tribulation, that we may be able to comfort them which are in any trouble, by the comfort wherewith we ourselves are comforted of God" (II Cor. 1:3, 4, and context). "For which cause we faint not; but though our outward man perish, yet the inward man [invisible] is renewed day by day. For our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory, while we look not at the things which are seen, but at the things which are not seen: for the things which are seen are temporal; but the things which are not seen are eternal" (II Cor. 4:16-18).

This preacher would commend to the consideration of his readers a great pronouncement by a preacher of old time. In a most striking and remarkable passage (Eccles. 7:2-6) he sets forth the rival claims and related results of prosperity and adversity, and claims that wisdom and worth result from the severities and sufferings of life rather than from its pleasantries and pleasures.

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We know that *nothing can contradict Calvary*. The cross manifested in time that love that was eternal in the heart of God. Where we cannot trace His hand we can trust His heart. Nothing can contradict the love that gave itself at such cost. And the years of experience have taught us that progressive knowledge is the key to the mysteries of life.

We rejoice in the prospect set forth by Paul: "Then shall I know fully even as also I was fully known" (I Cor. 13:12, R.V.). The mysteries will disappear. God will be manifest. We shall be satisfied. In the light of these facts I return to Paul to sing with him the doxology:

"Now unto the King eternal, immortal, invisible, the only wise God, be honor and glory for ever and ever . . . who only hath immortality, dwelling in the light which no man can approach unto; whom no one hath seen, nor can see: to whom be honor and power everlasting. Amen" (I Tim. 1:17; 6:16).

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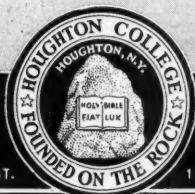
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A God in the Balances

[Continued from page 241]

and blood—243 pounds of it by their own reading—yet he is their god. They know he is mortal; undoubtedly they are thinking about his succession. Yet he is their god. And so they traverse vast distances in order to give him their homage, to receive his blessing, to obtain such salvation as their darkened minds are able to conceive. A god in the balances!

And what kind of god! He changes wives as do other lustful men. He is the subject of nonsensical lore, for he likes liquor and the excuse is made—a Mohammedan must have an excuse on this point—that the wine is no longer wine the moment he imbibes it. If it is supposed to turn into water, it is strange that it never occurred to his followers to ask why he does not drink plain water in the first place!

He is selfish, as I have already pointed out, in that he is partial to his followers and exerts himself for their promotion rather than that of the general public. One can go farther and say that he is selfish in the proper sense of promoting his personal good over that of even his followers.

I have examined the Rules of the Shia Imami Ismaili Councils of the Continent of Africa, published by the Zanzibar council president (Zanzibar, 1925). There are a large number of regulations pertaining to the maintenance of order in the Ismaili communities. There are also very explicit rules pertaining to the collection of members' dues and the manner of their transmittance to the Aga Khan. Moneys from every cell funnel to him by way of Zanzibar and he retains complete control in his own hands ultimately. He decides who shall constitute the Zanzibar council and all matters are ultimately subject to his adjudication.

This absolute power of the head of the sect over the affairs of the sect has been maintained with great force. One Karim Goolamali addressed "An Open Letter" to H. E. Sir Lancelot Graham, governor of Sind, dated March 31, 1937, in which he states, with what justice I do not know, that "the hardships suffered by reformers in the Khoja community at all periods, both by those who have since left and formed a communal association of their own and by those who still remain in the main community, cannot be unknown to the government. On the contrary, they are perfectly well aware that ever since the first Aga Khan came to India, every attempt at reformation and alteration of the relationship between him and the Khoja community has been ruthlessly suppressed by every means, not even short of murder."

"Many murders and murderous assaults on Khoja reformers have been tried by British law courts, but though the criminals have been duly punished, some with the extreme penalty, yet the person or persons behind the scenes have never been brought to book, and the object of frustrating reforms in the Khoja community has, in spite of all, been successfully affected and maintained up to the present day."

A gigantic fortune has been amassed by the spiritual lord of the sect, the enlightened socio-economist. The rate of contribution by members of the sect is said to be 5 per cent of their income. Undoubtedly, even the gift of the third of a million pounds sterling worth of diamonds is a small offering compared with the millions his faithful devotees have contributed with less ostentation to their spiritual lord in order to buy his blessing.

The racket has been managed shrewdly. The Aga Khan has established, either by himself or by his councils, many hospitals, libraries, maternity wards, and especially schools. Indian communities of as few as a dozen *dukas* in the African bush, with a stock of some cloth, matches, kerosene and dried fish, still boast an Aga Khan Indian school. But all the properties of the sect are said to be held in the Aga Khan's name. He has returned much of his wealth to his followers, but not nearly so much as they have given him.

Ismailism is certainly a racket. And since it is a religion as well, it is doubly deplorable.

One could not but be interested in the feelings of the simple Africans before whose eyes and in whose land the extravagant show was staged. I asked my African colleague, Pastor Yakobo, what his people thought of it all. They were impressed by the opulence exhibited; the Indian was impressively rich.

Mohammedan Africans—and the coast is full of them—brand Ismailism as a false form of their religion. Saidi, the houseboy of a missionary friend, wouldn't go near the place. Even orthodox Mohammedan fellow nationals of the Aga Khan, other Indians, condemn the sect. To be sure, the Ismaili claim to have the real thing. At the weighing ceremony a passage from the Koran was read by a Zanzibar "missionary"—so described by the press. But the convenience with which they dispense with Mohammedan canons scandalizes the stricter Moslems. The very staging of the glamorous spectacle with its eating and parading in the fast month of Ramadhan was reprehensible in the sight of other Mohammedans.

To a CHRISTIAN viewing the whole thing it was both reprehensible and pathetic; reprehensible because of the idolatrous devotion of the sect to a spiritual quack; pathetic in its awful blindness.

One is reminded of Herod's blasphemous presumption before the people of Tyre and Sidon. What long suffering on the part of God to bear with all this idolatry and to withhold consumption by worms from both the Aga Khan and his vast host of devotees!

And the pathos of it all! Throughout East Africa, Ismaili closed their *dukas* or left them in the care of African servants and traveled to Dar es Salaam. They came up all the way from South Africa. For what? A holiday, a trip, a grand distraction? Yes, but for something more as well. They came religiously; they came

[Continued on page 274]

December, 1946

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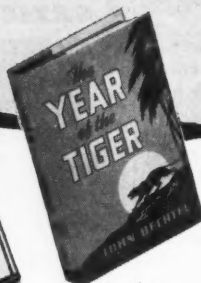
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A God in the Balances

[Continued from page 271]

for a blessing. Their souls came along, and they came in search of peace.

Even on a non-Christian level it was a scene to move the heart. The African Indian is conscious of the white man's power on top and of the rising threat of the African underneath. Between the two he exploits assiduously what he can while he can. The recent ghetto legislation of South Africa puts to him tellingly the hazards of his situation. Many an Indian has engaged notoriously in the black market. It is by the law and by inspection that they are, as a group, restricted from outdoing the native. But the Indian has a right as much as any man to live, to be prosperous, to be happy. He is derided by the white man, wrongly of course, for his thrift and for the size of his family. He is disliked by the advancing native who looks on him as an interloper into the better jobs. But he has his rights.

The vast Indian crowd that gathered in great holiday mood in Dar es Salaam carried on decently. There was no horseplay. Even the great parade of floats, in which there was a just touch of levity, was on the whole a surprisingly serious effort. There were thousands of Indian boys and girls in town those days walking up and down the gay streets, but I saw not a single indecency. The girls, lifted in large measure out of the traditional suppression of Indian womanhood, deported themselves with purposefulness and a sweet propriety that shames their sisters in America.

To our tastes most of the externals of the great show were tawdry and their effect rather flat; only the novelty of weighing a chief with a weight of diamonds makes the event noteworthy to us.

If America wanted to weigh a popular leader in diamonds it would throw in his car, his yacht, and almost his house as well on his side of the balances. But we certainly wrong our Indian brother to despise him. He is making good on what is by comparison a very arid land. He takes himself seriously and I feel for him even as a man.

But when we look upon him with Christian eyes, how poignantly accentuated is not the pathos of the Indian's situation in Africa! We have a few churches for Europeans—and they are pretty much neglected. We have a lot of churches for Africans, and many of them are wonderfully frequented. But where are the Indian houses of Christian worship?

I asked a Christian Indian to estimate the number of his believing fellow Indians in the city of Dar es Salaam, where the Indian population is about 16,000. He put the number at about twenty. There are large communities without a single Christian. In one community I recently found an Indian Christian engaged as a teacher in the Aga Khan school. But I am afraid there was little luster to his light and little savor in his salt, or I fear he too would know the meaning of Ismaili eviction. Perhaps he does and had shut his window.

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THIS GREAT INDIAN FIELD of more than a hundred thousand has only one full-time worker, an Indian Christian who works out of Nairobi. Such are the difficulties of winning these shepherdless sheep that he is said to put up rather in non-Indian Christian homes on his travels than among his own people. Bitter, almost mortal, is the persecution that an Indian convert encounters at the hands of his own community, indeed, even of his own family!

It's a great field and how it cries out for workers! Undoubtedly many Indians know something about the gospel. There is an Indian shoemaker at Korogwe who told me he received a certificate of proficiency in Christianity in a mission school at Mombasa. He did better in Christianity than the Christian pupils. But he is not a Christian to this day, though I found him encouragingly amenable.

Hundreds if not thousands of others know more about our faith than we ever imagine they do. But how appalling must be the spiritual darkness of the majority of these shilling-gatherers!

I think especially of the Indian women who thronged to Dar es Salaam for the diamond jubilee. They walked through the streets with dignity in their best sarongs, but who can tell with what thoughts? Many were up in years and certainly restricted to a very small circle of contacts, and that one of ignorance, indifference, or even hostility as regards the true faith. How shall they ever get to know the saving truth as it is in Jesus unless we by some mighty effort break through the heavy walls of Satan's harem?

I think of that Indian matron who presented the begum with her memorial diamond, who with earnest and utmost devotion and even longing, we may be sure, kissed the hands of the illicit French wife of an Indian spiritual quack for his sake and for the blessing she supposed to spring from him. How shall she be enlightened? Who will go to her?

Sweet is the picture of that which could be, of that which *must* be, for the sake of Jesus and His love, and the vast inclusiveness of His saving purpose: Africa's Indians, merchants, wives, and sons and daughters, thronging to present, not diamonds before a ponderous impostor, but each in the rare casket of a true faith and pure worship, the precious jewel of his heart—at the feet of our glorious Lord and Saviour Jesus Christ!



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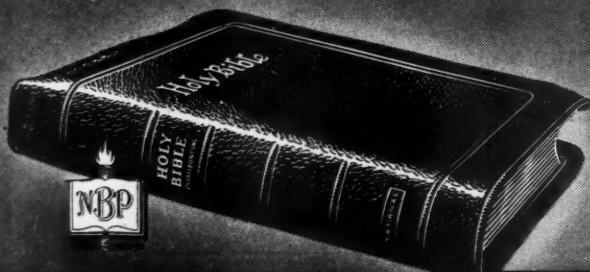
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The Message of the Carols

[Continued from page 238]

*Till He appeared and the soul felt its worth;
A thrill of hope the weary soul rejoices,
For yonder breaks a new and glorious morn.*

*"Led by the light of faith serenely beaming,
With glowing hearts by His cradle we stand;
So led by light of star so sweetly gleaming,
Here came the wise men from Orient land;
The King of kings lay thus in lowly manger.
In all our trials born to be our Friend."*

With these lovely words I would link the three stanzas of "Silent Night":

*"Silent night! Holy night!
All is calm, all is bright
'Round yon virgin mother and Child!
Holy Infant, so tender and mild,
Sleep in heavenly peace,
Sleep in heavenly peace."*

*"Silent night! Holy night!
Shepherds quake at the sight!
Glories stream from heaven afar,
Heavenly hosts sing Alleluia;
Christ, the Saviour, is born,
Christ, the Saviour, is born!"*

*"Silent night! Holy night!
Son of God, love's pure light
Radiant beams from Thy holy face,
With the dawn of redeeming grace,
Jesus, Lord, at Thy birth,
Jesus, Lord, at Thy birth."*

To these may be added Nahum Tate's Christmas lyric "While Shepherds Watched Their Flocks":

*"While shepherds watched their flocks by night,
All seated on the ground,
The angel of the Lord came down,
And glory shone around."*

*"To you, in David's town, this day
Is born of David's line,
The Saviour, who is Christ the Lord;
And this shall be the sign."*

*"The heavenly Babe you there shall find
To human view displayed,
All meanly wrapped in swathing bands,
And in a manger laid."*

Many more might be referred to, but these are heard most frequently, all of which unite in bearing witness to the truth that the Babe born in Bethlehem was the Holy Son of the Highest, who clothed Himself in our humanity, apart from its sin, in order to reveal God to a world lost in sin and darkness, and to give His life a ransom for many.

It is not great ability, or great learning that the Lord uses, but great likeness to Himself.—McCheyne.

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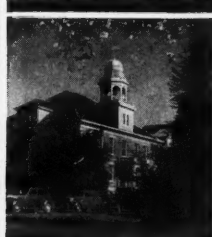
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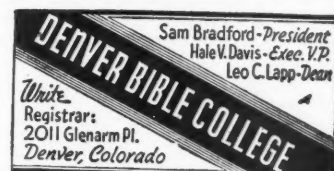
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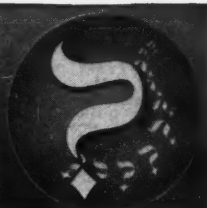
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Practical and Perplexing Questions

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THE DESCENDANTS OF HAM W.M.M., Philadelphia, Pa.

Question: Does Genesis 9:25-27 refer to the colored race?

Answer: The curse on Canaan mentioned in these verses does not necessarily refer directly or only to the colored race. It happens that they are descendants of Ham, but they are not the only ones. The four main peoples descending from Ham were Cush, Mizraim, Phut and Canaan (Gen. 10:6). In time geographical locations became known by these names: Mizraim is now Egypt; Phut is shown to be Nubia in Africa; Cush is Ethiopia. But the name Cush both geographically and ethnically had a wider application in the Scriptures than only Ethiopia. There was an Asiatic Cush which linked it with Persia, Elam, Mesopotamia and parts of Arabia. Thus Babylonians, etc., and Canaanites were descendants of Ham.

The curse was fulfilled in a limited sense when Canaan was conquered by Israel and thus became servant to Shem. Some think it had another limited fulfillment when Carthage in Africa was conquered by Rome, in which Ham became servant to Japheth. Nevertheless, it is historically true that slavery in its most abject, degraded and cruel forms has been the portion of the colored peoples, particularly the Negro. Thus the term "servant of servants" is fulfilled.

But this by no means justifies or even condones slavery or any form of exploitation. The curse was a prediction of the inevitable destiny of the licentiousness and debauchery which were probably characteristic of Ham and Canaan. In any case, the condition is only a relative one until the entire race is brought within the scope of prophecy. Then, "Princes shall come out of Egypt; Ethiopia shall soon stretch out her hands unto God" (Ps. 68:31). These names embrace all of Africa since it was all that was known of that land in the psalmist's time.

—P&PQ—

THE DOCTRINE OF THE TRINITY M.N., Princeton, Ill.

Questions: Since the Bible teaches that Jehovah God is immortal and cannot die, if Jesus were also Jehovah, He did not die and therefore the ransom for sin has not been paid. But Jesus did die, therefore He was not God. How could there be a Trinity? If Jesus also were God how could He say on the cross, "My God, my God . . ."? Would it not have been fraud in Him to address God as if He were God Himself?

Answers: As a matter of fact, our Lord Jesus Christ is the only one as yet who has really tasted death. What we

call death at the departure of life from the body is not really death. On two occasions in the New Testament, what we call death the Lord Jesus called sleep. (Even the word sleep here, however, expresses it only as it appears to us.) Death to the Lord Jesus Christ was His being reckoned as sin and forsaken of the Father. He became sin for us so that in Him our sin could be punished, its guilt having been laid on Him. For that reason we who believe on Him do not die; and those who do not believe on Him will yet die in the true sense of the word, eternal separation from God the Father (Rev. 20:14).

Of course, it is true that on the cross He was speaking to God the Father, but it is also true that He was altogether man as well as God and that in Him is combined the mystery of the union of both natures. He had to become man in order to take upon Him the sins of man and to become our perfect sacrifice (Heb. 2:14-17).

But how could He become the perfect sacrifice for sin without being perfect in His life and absolutely without blemish as was required in a sacrifice (Exod. 12:5; Lev. 22:19-21; Heb. 4:15)? But who among men is perfect since "all have sinned" and "there is none that doeth good, no not one"? Only God could be perfect. It is evident then that Jesus Christ is God, and the Scriptures abundantly state this fact. He certainly allowed Himself to receive worship. His disciples worshiped Him. This would have been blasphemy had He not been God.

Of course it is a mystery, but so is the existence of God a mystery. How can we possibly conceive of one who never had a beginning? This is a greater mystery than the Trinity, illustrations of which are found in life and nature. The very fact that He came by a virgin birth and was announced to His mother as "that holy thing" (Luke 1:35) shows that something extraordinary indeed was to take place; that He was not merely man but God as well. A man alone could have come into the world by the ordinary process of generation.

Far from being confusing to Trinitarians, the seventeenth chapter of John is most beautiful and logical. The term "Son" in referring to Christ is simply a human convenience required by the limitations of human language and concept in explaining the relationship of these two Persons within the Trinity.

Philippians 2:5-11 certainly makes it clear that Christ shared the glory of the Father in a preincarnate state. It would be difficult indeed to think of anyone thus sharing God's glory without being God. But He is even declared here to be "equal with God." In I Timothy 3:16 He is God "manifest in the flesh." And in John

1:1, as the Word, He is God (see also Col. 1:15-17).

The argument against the Trinity, that if Christ were God He could not die, is really an argument for it. If God were an absolute unity, it would be difficult to conceive of Him as dying on the cross; but the fact that He is a Trinity makes it possible and reasonable that a member of that Trinity could thus die on the cross without involving the entire Godhead. The Bible tells us that we do not walk by sight (that is, by understanding, knowledge or reason) in this life, but we walk by faith. And faith must simply accept what cannot be grasped or fathomed by reason. It is not possible for the finite, human mind to grasp all there is to know about an infinite, eternal God.

—P&PQ—

IN THE NAME OF JESUS CHRIST F.D., Phoenix, Ariz.

Question: What is the meaning of "in the name of Jesus Christ" in such statements as baptized in the name of Jesus Christ?

Answer: The phrase "in the name of Jesus Christ" appears frequently in the New Testament. It generally means in the power or authority of Jesus Christ, or as done unto Him or in His behalf. The person who uttered the words acknowledged that it was not in himself or to himself, but only through and to Christ that the miracle, or whatever was being done, was accomplished. In the case of baptism, it was not necessary for the writer to say instead, "baptized in water," as you suggest. That is quite obvious. It only meant that the baptism with or in water was done in the name of Jesus Christ. It was this alone that gave it meaning and worth. Otherwise it would have been an empty, worthless form.

—P&PQ—

THE MINISTRY OF JESUS B.K., Centerville, Iowa

Question: Why did not Jesus preach and heal before He was thirty years of age (Luke 3:23)? Was there any law which prevented Him from doing this?

Answer: The Old Testament makes it clear that priests and Levites entered upon their full work at the age of thirty years (see Num. 4:23, 30, 35), although there seems to be some variation in this rule, as suggested by Numbers 8:24 and I Chronicles 23:27. The age of thirty may have been regarded as that age at which manhood attained completeness. At His baptism the Lord Jesus said that it thus became Him to fulfill all righteousness. No doubt as One who was Himself a high priest after the order of Melchizedek (a higher order than that of Aaron), He would fulfill that priestly law by which it was customary to enter

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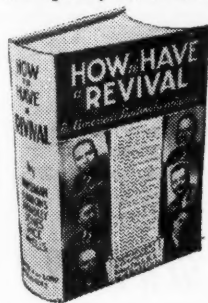
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upon a full priestly ministry at that age. This is further emphasized by the fact that the consecration of the priest was accompanied with washing of water and anointing with oil. So the Lord Jesus would be baptized at that age and anointed with the Holy Spirit. Certainly there must have been some purpose in His waiting till then, and this was probably at least one of the factors in that waiting.

—P&PQ—

THE PARABLE OF THE SOWER W.A., Kokomo, Ind.

Question: The parable of the sower (Matt. 13:4-8) speaks of four classes of people. Does this mean that only one-fourth of Christian people bear fruit or that only one-fourth of people will be saved and three-quarters lost?

Answer: It is very doubtful if this parable is meant to set forth arithmetical proportions whether in regard to Christian service or to salvation. The parable simply describes in terms of different conditions of soil, four kinds or character of persons in relation to response to the Word of God. The word "four" is frequently used in connection with mankind and this earth. It sometimes suggests testing. Both the first and second parables set forth rather the obstacles encountered in the sowing of the gospel. The first parable speaks of those encountered in the soil itself, that is, in the heart of man. The second parable, that of the tares, shows obstacles from without, the diligence of the enemy (13:25), the Devil, the evil one (13:39) who seeks to corrupt the good seed sown.

—P&PQ—

THE STRANGER IN THE LAND

H.S., Chicago, Ill.

Question: How is it that Deuteronomy 15:3, in the matter of the release of debts, seems to discriminate against the stranger in the words "of a foreigner thou mayest exact it," whereas there are so many laws in the Bible which protect the stranger?

Answer: The debts referred to here are loans made on account of poverty, which were to be remitted in the seventh year, the year of release. Much depends also on whether such a release was a sort of moratorium or a complete release of the debt, as ancient and Jewish as well as many modern commentators thought it meant. In this year of release no work was done on the land. It would hardly seem fair to give the benefit of such a law of release of debt to one not a permanent resident and so also not bound by the law which compelled rest for the soil during an entire year. Such a stranger could go elsewhere and labor or trade. The Hebrew word used here for foreigner, *nachri*, indicates a more or less temporary resident. The word *ger* is the usual word used for those of non-Israelitish birth who might settle in the land. To such the laws of the land were most generous, protecting the rights of a minority, putting them on equal civil footing, and even on equal religious footing under certain circumstances (see Deut. 10:18; Lev. 19:33).

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December 15

PHILEMON: A LETTER ON CHRISTIAN BROTHERHOOD

Philemon 4-20

Memory Selection: *Now the Lord is that Spirit: and where the Spirit of the Lord is, there is liberty.*—II Corinthians 3:17

CHRISTIAN brotherhood! That may not sound like a dynamic influence destined to change the world, but that is just what it has done. We study today a letter written about a slave boy at a time when slavery was accepted as right, but it stated principles of Christian consideration and brotherly love which were eventually to overthrow slavery. It is still at work today when and where we let it!

This letter, written by Paul and yet by the Holy Spirit, personal and yet eternal and spiritual in its application, is a model of letter writing, and equally a model of Christian brotherhood. It concerns one Onesimus, a slave who had deserted his master and probably defrauded him (v. 18). He had been converted and now was being sent back to his master. So we have three Christian men dealing with a very delicate matter, and providing us a picture of brotherhood in action.

Paul's first approach is one of fine Christian courtesy as he says:

I. "I Might Be Bold—Yet I Rather Beseech Thee" (vv. 4-9).

After a fine spiritual salutation (vv. 1-3), Paul enters upon an appeal to Philemon which is a model of tact and courtesy. One could wish that those who think that being faithful to the Lord and true to His Word means being blunt and unkind would learn of Paul.

First he lets Philemon know of his prayerful interest in him. Paul had been praying for him, that's why he could say such a helpful word. Praying for our fellow man prepares us for genuine brotherly love.

Then he recognizes Philemon's goodness and his effective testimony for Christ. This was an excellent approach to the making of a request, and be sure that it was not empty or hypocritical flattery. We do well to recognize the fine qualities of our Christian brother, and we could profitably speak of them more than we do.

Then Paul was ready to make his request. See how nicely he does it. He skill-

fully reminds Philemon that he (Paul) might make some demands, and especially in view of his age and his imprisonment. But he will not do so; rather he says, "I beseech thee." There is fine Christian courtesy!

Courtesy quite naturally led to an expression of Christian consideration.

H. "Without Thy Mind I Would Do Nothing" (vv. 10-16).

Paul, the aged prisoner, had found in his new convert, Onesimus, a real helper. He would have liked to keep him. In fact, says he to Philemon, Onesimus could do for me the things you would want to do if you were here (v. 13).

Paul could have felt sure of the willingness of Philemon. He could have assumed that the request would be granted. And in any case, Philemon did not even know where Onesimus was, so why not keep him? He did not reason thus.

True Christian consideration respects the personal rights and the property rights of another. We must not assume, or demand, or put pressure on anyone (v. 14) to get what they have or to draw out their service.

Another expression of consideration is found in verses 15 and 16. Philemon had lost a heathen slave; now he is receiving back a Christian brother. No worker will give less in service, and no master will demand more, because both are Christians. We need to recognize that fact, for all too often men presume on their relationship as brethren. The fact that they are Christians should make a great difference in their attitude toward one another.

Now Paul touches on one of the finest elements involved in Christian brotherhood, namely, co-operation. We are to live and labor together for a common cause. Pleading for his friend and brother, the young slave Onesimus, he says:

III. "If Thou Count Me a Partner, Receive Him" (vv. 17-21).

Partners share the benefits and the burdens of their joint enterprise. Partners in the gospel, like Paul and Philemon, shared not only spiritual blessings, but also the responsibilities. Paul was presenting such an item to Philemon in the return of Onesimus. Something had to be done about the debt of Onesimus, his failure as a servant. Paul says, "Charge it to me, your partner."

It has been pointed out that there is here a blessed example of the important doctrine of imputation, which is the "act of God whereby He accounts righteousness to the believer in Christ," because He "has borne the believer's sins in vindication of the law." So we note that verses 17 and 18 perfectly illustrate imputation.

Paul's promise, "I will repay it" (v. 19),

was the legal phraseology of a promissory note in his day. It was a bona fide partnership transaction, yet it was coupled with a reminder of indebtedness. Everything Philemon had and was he owed to Paul; but, says the latter, "I will not speak of that now." Consideration again, but opening the door wide for Philemon's co-operation.

No right-thinking person is content always to be on the receiving hand. The humblest recipient of favor or the smallest child who feels the love of another wants to respond. The considerate friend will, therefore, not always insist on giving, but will graciously (like Paul) open the way for co-operation, for partnership.

December 22

A MESSAGE OF LOVE (CHRISTMAS LESSON)

John 3:16; Ephesians 3:14-21

Memory Selection: *Thanks be unto God for his unspeakable gift.*—II Corinthians 9:15

CHRISTMAS means so many things—so many precious and delightful things—that it is easy to forget its real message. It is well that we think carefully about it again before we go on further into the holiday season.

When Jesus was born in Bethlehem there were only a few men and women of faith who could see in the Babe of the manger the glory and the power of the Christ. It was a dark and unbelieving age into which He was born—and who will say that it is different in the day in which we celebrate Christmas, 1946.

Indifferent, ignorant and sinful people are glad to try to capitalize on the spirit of Christmas, but they still despise and turn away from the Son of God, Jesus the Saviour.

It behooves us, therefore, to present once more the message of the Saviour who came at Christmas, that all men may hear of Him.

Our lesson speaks of God's great gift of love and tells what manner of men and women we should be because He did give His Son for us.

I. God's Christmas Gift to Us (John 3:16).

God loved—so God gave. Love prompts the heart to give. One may give without loving, it is true, but one cannot love without giving.

God's love for man existed from all eternity. It provided a way of redemption for man and in due season the Saviour came, to live, to love, to die for all mankind.

It was no chance event, no accident in history; it was the heart of God speaking in His "unspeakable gift" (II Cor. 9:15)

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of His only begotten Son. Little wonder that there is joy as we remember His coming at Christmas time.

That leads us to our second Scripture and our second point. We who receive gifts try to express our appreciation in a polite and proper way. What then can we say to God at Christmas time?

II. Our "Thank You" to God (Eph. 3:14-21).

Paul's prayer for the Ephesian church (and for us also who are in the "family," v. 15) tells us how we may by our lives as Christians express our gratitude to God, a real "Thank you."

The Church of Christ, made up of those who are believers in Him, should show its relationship to God, and its appreciation of His grace by its

1. Strength (v. 16).

It does not honor God nor is He properly represented in the world by those who are spiritually weak and ineffective.

It is the privilege of the believer to be "strengthened with might" (v. 16), and this takes place as the Holy Spirit has liberty "with power penetrating to your inmost being," as Weymouth translates it. No part of man's inner being is then left weak or without the light and grace of the Holy Spirit.

2. Love (v. 17).

This is the strong foundation of all spiritual development and usefulness. Roots are put down deep (as we change the figure of speech) to hold the life steady, and to provide the nourishment for spiritual living.

This is all possible because Christ makes His home in the heart. Think of the privilege of making such a guest feel at home in our hearts! Let us be grateful, and let us recognize Him and honor His presence.

3. Knowledge (vv. 18, 19).

The believer has to know not only the knowable, but also that which passes knowledge, namely, the love of Christ.

We shall grow in grace as we grow in the knowledge of the love of Christ (II Pet. 3:18). We with all of God's people—what a great and delightful company—are to comprehend, to really grasp, the length and breadth and height and depths of His love.

We say with the psalmist, "such knowledge is too wonderful for me; it is high, I cannot attain to it" (Ps. 139:6). But then we remember that it is as Christ dwells "in our hearts by faith" (v. 17) that we are able to comprehend such truth.

Most Christians live on a very low plane, going along with a limited and unsatisfactory Christian experience when all this is available to them by faith. Why be poverty-stricken when you may be rich?

4. Faith (v. 20).

Here we see why it is possible to do the impossible, to know that which passes knowledge, to see the unseen. It is by faith in Him who "is able to do infinitely beyond all our highest prayers and thoughts" (Weymouth, v. 20) that we attain unto this blessed place of blessing.

So this is the "Thank you" that God wants this Christmas. He wants the unbeliever to turn to Him in faith, and the

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believer to really be what he ought to be and can be in Christ. Then a man's whole life will say, "Thank You, Lord, for saving my soul."

For the tenth successive year the writer of these notes expresses to his readers everywhere his good wish for a most blessed Christmas both in heart and home. May the Lord give us all special grace this year to thank Him for His great Christmas Gift by a life wholly dedicated to Him.

December 29

PAUL CLAIMS THE WORLD FOR CHRIST

Acts 9:15; 19:21; 23:11; 28:28-31;
Romans 1:13-16; 15:22-24

Memory Selection: *I am debtor both to the Greeks, and to the Barbarians; both to the wise, and to the unwise.*—Romans 1:14

THE gospel is for the whole world. God wants all men to hear and come to repentance (John 3:16; II Pet. 3:9). To accomplish His purpose He called, and still calls, men to be His witnesses, and it is through such men that His work in all ages has been accomplished.

For the establishment of the great missionary program with its world wide sweep, He called a man gifted, prepared and anointed for that work, namely Paul, whose life and ministry have been our interesting portion these three months.

Now we find him at the very center of the then known world to claim it for Christ. Politically, commercially, socially and religiously, Rome was the very heart of the known world which centered around the Mediterranean Sea (the name of which means "the middle of the earth").

Having preached almost everywhere else, Paul had a longing to face heathendom at its very center and claim trophies for Christ and the gospel. He was not afraid to meet the enemy on his own ground, for he was conscious of the power of God which gives victory.

Our Scriptures present:

I. God's Plan and Man's Purpose (Acts 9:15; 19:21).

God chose Paul for a special ministry to the Gentile world, as well as to His own people Israel. To be chosen of God is to be sure of His guidance and blessing, to be assured that one is in the right way and at the right work.

Choice involves the thought of selection because of certain qualities or abilities. The Lord had prepared Paul for just this ministry, and now He chose him to carry it out. That encourages us to believe that God is leading in the experiences of our lives, preparing us for the day when He will call and use us. Let us be yielded and ready.

Our second Scripture (Acts 19:21) tells us that the plan of God was put into operation by the purpose in Paul's heart. God does not have to depend on man to do His work, but He does just that! We may hinder His full use of us if we fail to purpose in our spirit to do His will, as Paul did. God wanted Paul in Rome. That



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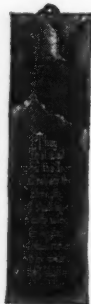
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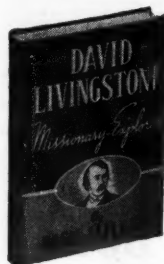
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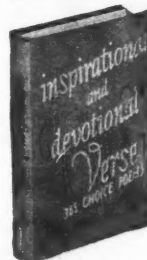
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was His plan, and that was the purpose
of Paul's heart.

II. God's Confirmation and Man's Determination (Acts. 23:11; Rom. 1:13-16; 15:22-24).

Man needs to have his good purposes
confirmed by the Lord, and so it was in
the case of Paul. He had been taken pris-
oner for the gospel's sake. His trial had
resulted in an uproar. Things did not look
too promising for him. Humanly speak-
ing, there was a question whether he
would get anywhere, let alone to Rome.

In man's hour of discouragement God
stands by with a good word. "Be of good
cheer," He tells Paul; "as thou hast testi-
fied of me in Jerusalem so must thou
bear witness also at Rome." That settled
it; God has said it, and it was sure to
come true.

In his letter to the Romans, Paul ex-
presses his determination to come to
them. There were hindrances, there was
a contemplated trip to Spain (which he
probably did not make), but in spite of
all these things he would come in due
time.

The reason for that determination is
tremendously interesting and pertinent to
our own lives. He saw himself to be a
debtor. The gospel had been committed
to him, not as a deposit for his own good
or pleasure, but as something he must
give out to everyone who had not heard,
and that including Rome.

We, too, who know Christ are in debt
to a world which has not heard of Him.
That includes the cultured, whom we
often forget, and the uncultured, the men
of every race—everyone who has need of
a Saviour.

The tremendous urge which moved
Paul should be characteristic of every
believer. Think what it would mean for
the evangelization of the world if every
Christian said: "As much as in me is, I
am ready to preach the gospel" (v. 15).
Something would really get done in the
Lord's vineyard if that were true, and in
a hurry too. Let's wake up to our respon-
sibility and privilege in Christ.

III. God's Salvation and Man's Declaration (Acts 28:28-31).

A slight change in the arrangement of
our Scriptures brings us to our concluding
thought. God had sent salvation to the
Gentiles and they would hear it (v. 28),
even if the preacher had to come as a
prisoner, for Paul came thus to Rome.

How wonderfully God arranged it all,
for Paul was given the privilege, even as
a prisoner, of living for two years under
guard in a private house. Here he won
his guards to Christ, many members of
Caesar's official household (Phil. 4:22),
and others who came and went as he
preached and taught, "no man forbidding
him" (v. 31).

When man declares the gospel of sal-
vation which God has sent, mighty things
are wrought for the glory of God and the
good of men.

It is just that which we should be
about with renewed zeal and diligence
during the New Year just ahead. We are
in debt, and we must discharge our in-
debtedness by declaring to all that Jesus
saves, keeps and satisfies.

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January 5
THE WORD MADE FLESH
John 1:1-18

Memory Selection: *No man hath seen God at any time; the only begotten Son, which is in the bosom of the Father, he hath declared him.*—John 1:18

A NEW year always carries with it a deep sense of responsibility and at the same time a thrill of expectancy. What will 1947 hold for the world? for the Church? for you and me? Only God knows.

That is why we need to begin this new year—and continue it—in the study of God's Word, so that we may know His will. You will find it to be a joy and blessing to you, not only as you study it by yourself, but also in the fellowship of those in the Sunday school and church.

Our lessons for the next three months are of unusual interest for they take up the Gospel of John, which was "written that ye might believe that Jesus is the Christ, the Son of God; and that believing ye might have life through his name" (John 20:31).

Jesus Christ is here presented as the Word (logos), and He is indeed the living Word come to reveal God to us.

I. The Living Word Is the Light of Men (vv. 1-5).

Men ask questions about Christ. They want to know whether He is to be regarded as a good man and a great leader, or must we recognize Him as being God?

The answer is here. He "was" in the beginning (Gen. 1:1), which means that He pre-existed from all eternity, and He "was God" even as He was "with God." This eternal, living, divine Word was the "express image" of God (Heb. 1:3), and so perfectly revealed the Father (v. 18).

He is the Creator (v. 3) and giver of life both natural and spiritual. He is God! This eternal Word became (as He was) the light of men. He came to shine into the darkness of a sinful world with the only light of redemption. We say again, This is the Lord!

II. The Living Word Is a Divider of Men (vv. 6-13).

The darkness of sin was so deep, and still is so deep that the glorious light of God is not received with gladness, nor accepted at all. We see that in the close of verse 5.

Now the question comes, Does it make any difference how a man regards Jesus Christ? Do I have to accept Him?

The answer is clear. You must decide what you will do with Him. You cannot avoid that decision or evade that light which shines. You must either accept or reject, and a failure to accept is a rejection. And remember, you must answer for your decision on judgment day.

God has witnesses to the Light. John was such a witness and he, like all true witnesses for Christ, directed attention

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to Him. John's great testimony was just a lesser light to point men to the true Light. That true Light is shed abroad for all men (v. 9). Only that Light will suffice for their salvation, and that only as they accept and receive Him.

As they face Christ, men divide into two groups. His own people, and His own creation rejected Him when He came (v. 11). How utterly tragic! And yet the same thing goes on today. Men hear the gospel, are made acquainted with Christ and His claims yet fail to accept His proffered salvation, and are eternally lost (John 3:19; Eph. 2:1).

But, thank God, there are those who receive Him (v. 12), and to them He gives the power, the right or authority, to be the sons of God.

This change is expressly declared to be (1) not by reason of family or heredity—"not by blood"; (2) not by natural instinct or development—not "of the will of the flesh"; and (3) not by human volition or by man's will power—not "of the will of man."

Who then brings about this glorious transformation in the heart of man? God—and He alone.

III. The Living Word Is a Revealer of God (vv. 14-18).

The eternal Word, the Lord Jesus Christ, laid aside His place of honor in heaven, came to earth and took upon Himself our flesh that He might redeem us from sin. What infinite condescension, what unfathomable love!

He dwelt among men and showed forth the grace and truth of God, for He was full of these heavenly attributes. But it was in His giving of Himself as Redeemer and Saviour of mankind that He fully revealed God in all His gracious love for us.

Notice the antithesis here. "Law" is set over against "grace"; "given" stands in contrast with "came," and "Moses" with "Jesus Christ."

The law was a schoolmaster to bring us to Christ (Gal. 3:24), but it could not save anyone; but grace—oh, it is by grace that we are saved (Eph. 2:8).

Moses was God's honored servant, but Jesus was the Son in the household (Heb. 3:5, 6). It was this Son of God who came to reveal the Father and to declare His grace in salvation.

The law was sent through a messenger, but no messenger, no matter how great or worthy, would do to bring the gospel of the grace of God. That message of "grace and truth came by Jesus Christ" (v. 17).

The Light of the world is Jesus. Has He been permitted to shine into your heart?

January 12

THE AUTHORITY OF JESUS

John 2:1-16

Memory Selection *Whatever he saith unto you, do it.*—John 2:5

The witness of John concerning Jesus as the Son of God had been attested by the divine knowledge of Jesus and His personal call to His disciples. Now the time had come for Him to declare His authority as God by an overt act which

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all men could see and understand.

It is interesting to note that for this, the first of His miracles, He chose a festive occasion in the home. He had been invited to be a guest at a wedding (v. 2). Those who ask Him to be present at their marriage may confidently expect Him to be present, and to add greatly to the real joy of the occasion.

The authority of our Lord shows here in three different ways:

I. He Commands (vv. 1-8).

He was neither host nor was He the one charged with responsibility for the serving, but when the time came for Him to do His mighty act, the servants were ready to obey the admonition of His mother and do what He said.

Mary may have had some responsibility for serving the guests. Why then had she not looked to the supply of wine? Apparently she who knew of what had taken place at the baptism of Jesus and immediately after, and having in her heart the memory of what occurred at His birth (Luke 2:14), thought it time for Him to do some great miracle.

He was indeed ready to do so, but in His own way. "What is that to thee?" in verse 4 really carries the meaning: "This is a matter which I must care for in my own way," and He did.

We do well to seek grace to be like the servants who did what the Lord commanded, even though it did not seem to be a sensible solution to fill the jars with water. Obedience without hesitation and without question is the price of blessing!

II. He Creates (vv. 9-11).

The act of creation was already done, but now the fact came to light. He had

Moody Monthly

changed the water into wine, the juice of the grape. This was not a case of adding something or diluting the remaining wine. Here the water as He decreed it, even without the use of a spoken word, was no longer there, but the best of wine.

Jesus was and is the Creator. He was present at the beginning of all things (note the "let us" in Gen. 1:26), and it is declared that "by him were all things created" (Col. 1:16, 17). In fact, "without him was not anything made" (John 1:3). What He created was good, so good in fact, that the one in charge of the feast remarked about it. The Lord never does anything by halves, nor in a careless or defective way. He made a great quantity of wine (probably more than one hundred gallons) and it was of the greatest excellency.

Some would read verse 10 as though our Lord were here helping along a drunken wedding party, but of course that is not true. The steward was simply recognizing the ordinary rule of serving whereby one uses the best one has until there is no more of it, then takes the inferior provision. To use this verse to excuse drunkenness is only possible for those "eager to mar, if by any means they could, the image of perfect holiness which offends and rebukes them" (Trench, quoted by Lenski).

III. He Controls (vv. 12-16).

After a few days with His family and His disciples, He went down to Jerusalem for the great Feast of the Passover. There He found His Father's house being misused and defiled. His holy indignation kindled, He spoke and acted with authority as He drove these "racketeers" out of the Temple.

People like to hear about a God of love, one who knows their weakness, and is kind toward their infirmities. But we must not forget that God shows His love by a great and holy hatred of sin, and a desire to deliver us from that sin. This means that He must and will deal in drastic fashion with those who persist in their sin.

This is a majestic picture. The Son of God and Son of Man steps into the center of this unholy traffic and with mighty, holy indignation (not anger) drives it out.

"The public ministry of Jesus thus begins with an act of holy wrath and indignation. The Son cleans out His Father's house with the lash of the scourge. No half-way measures, no gradual and gentle correction with a thing as flagrant as this. Here at the very start is the stern and implacable Christ" (R. C. H. Lenski).

Why did these men who were so deeply entrenched and so eager to make money flee before the wrath of a lone man? It was only because they recognized divine authority. He has a right to control men, for He is God.

It was not a mere matter of reform, for here He was cleansing the Temple, the very heart of the life of the Jewish people. He dealt with a present situation to establish an eternal principle.

We cannot help but admire this magnificent Jesus, but the question comes to us today, Has He been given His proper authority over and in our lives?

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Outline and Illustration

★ William Norton

The readers of this department are cordially invited to contribute from time to time original outlines for sermons, Bible readings, etc., that could find an appropriate and useful place in the columns.—Editors.

★

THE SIGN OF THE SAVIOUR Luke 2:12

1. A Sign of Incarnation (John 1:14)
2. A Sign of Limitation (Matt. 20:28)
3. A Sign of Humility (Matt. 11:29)
4. A Sign of Invitation (Matt. 11:28)

—Doorstep Evangel

THE VIRGIN BIRTH OF OUR LORD

1. The Virgin Birth in Prophecy and Promise (Gen. 3:15; Isa. 7:14; 9:6, 7)
2. The Virgin Birth in Prefiguration and Presage—Isaac, born of a miracle (Gen. 15:4, 5; 17:7, 8; 18:10-14; cf. Gal. 3:16; Rom. 4:18-20; Heb. 11:11, 12).
3. The Virgin Birth in Process and Proof (Matt. 1:18-25; Luke 1:26-35)
4. The Virgin Birth in Purpose and Power (Gal. 4:4, 5; Matt. 1:21)

—H. A. W., in *Grace and Truth*

CHRISTMAS

1. Announcement by Heaven (Luke 2:10)
2. Anthem by Angels (Luke 2:14)
3. Prayer by Disciples (Matt. 6:10)
4. Solo by David (Ps. 72:11)
5. Scripture by Zechariah (Zech. 14:4, 20)
6. Message by Isaiah (Isa. 9:6)
7. Proclamation by John (Rev. 19:16)
8. Benediction by Paul (I Thess. 4:17)

—Jesse Forest Silver

GOD'S REVELATION CONCERNING HIS SON

1. To Adam—a Redeemer to Come (Gen. 3:15)
2. To Abram—through what Nation (Gen. 12:2, 3)
3. To Jacob—through what Tribe (Gen. 29:10)
4. To David—through what House (II Sam. 7:16)
5. To Isaiah—through a Virgin (Isa. 7:14)
6. To Micah—at what Place (Mic. 5:2)
7. To Joseph—through Mary (Matt. 1:18-21)

—Walter Rothwell

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CHRISTMAS

No sheep in the folds,
No star in the west,
No Babe lulled to sleep
On His young mother's breast.
But sheep of God's flock
Straying far from His love,
And a glorified Man
Interceding above.

No gold and no myrrh,
No sweet frankincense,
But the gift of the heart
When the sinner repents.
No music on earth
From the angelic bands;
But the praise and prayer
Of the saved of all lands.

Apart from the Christ—
No joy at His birth,
Though merry and gay
All the feasting on earth;
The candles burn out,
And the feasting is done,
But the glory of heaven
Shines forth in God's Son.

—Betty Scott Stam,

Yang Chow, China, 1931

THE CHRISTIAN'S HOPE

1. Anchored (Heb. 6:19).
2. Appropriated (Heb. 6:18).
3. Assured (Heb. 6:11).
4. Enjoyed (Heb. 3:6).
5. Perfected (Heb. 7:19).

—L. J. Derk.

THE FIRST CHRISTMAS MESSAGE

Luke 2:6-20

1. Matchless in its Greatness (Luke 2:6, 7, 11)
2. Exultant in its Gladness (vv. 8-10)
3. Sublime in its Fullness (v. 10)
4. Simple in its Directness (v. 11)
5. Astonishing in its Lowliness (v. 12)
6. God-glorifying in its Blessedness (vv. 13, 14)
7. Efficacious in its Fruitfulness (vv. 15-20)

—The Christian Herald (London)

HOW TO CELEBRATE CHRISTMAS Luke 2:15-20

1. By seeing the wonderful things God has done (Luke 2:15, 16)
2. By telling the wonderful things God has done (Luke 2:17)
3. By marveling at the wondrous things God has done (Luke 2:18)
4. By meditating on the wondrous things God has done (Luke 2:19)
5. By praising and glorifying God for the wonderful things He has done (Luke 2:20)

—W. A. R., in *Earnest Worker*

THE GREAT CHRISTMAS TEXT Luke 2:10, 11

1. The Great Preacher—"And the angel said unto them."
2. The Great Introduction—"Fear not."
3. The Great News—"Good tidings of great joy."
4. The Great Host—"Which shall be to all people."
5. The Great Fact—Christ is born.
6. The Great Saviour—"Christ the Lord."
7. The Great Sinner—"You."

—W. H. Schweinfurth

CHRIST THE WONDERFUL Isaiah 9:6

1. Wonderful in Creation
2. Wonderful in Seeking Man
3. Wonderful in Authority
4. Wonderful in the Voice of the Prophets
5. Wonderful in His Birth
6. Wonderful in His Life
7. Wonderful in His Ministry
8. Wonderful in His Death
9. Wonderful in His Burial
10. Wonderful in His Ascension
11. Wonderful in His Return

—Chas. A. Strong

INFINITE INCARNATE

John 1:14

Introduction: The incarnation of infinitude gives us the infinite God in the form of finite man. Jesus Christ is the God-man, which means God and man combined in one being. The incarnation is a great mystery to the world and a great marvel to the Christian.

I. Preincarnation State of Christ.

1. *The seed royal* (Gal. 3:16)
2. *The Son beloved* (Mark 9:7; John 17:5)

II. Predictions of the Incarnation.

1. *Through the nation of Israel* (Gen. 3:15; 12:1-3; 28:13-15)
2. *Through the house of David* (II Sam. 7:16; Rom. 1:3)

III. Preparations for the Incarnation.

1. *A body for habitation* (Heb. 10:5)
2. *Himself in humility* (Phil. 2:6, 7)
3. *An angel to bear the tidings* (Luke 1:26-29)
4. *A woman to bear the child* (Luke 1:30-38)

IV. Purpose of the Incarnation.

1. *Manifestation of God to man* (I Tim. 3:16; I John 3:5-8)
2. *Redemption of man to God* (Gal. 4:4, 5)
3. *Reconciliation of the world unto God* (II Cor. 5:17-21)

—Paul M. Tharp

Moody Monthly

THE INCARNATION

Luke 2:1-20

1. Preparation (vv. 1-5)
2. Manifestation (vv. 6, 7)
3. Proclamation (vv. 8-12)
4. Exaltation (vv. 13, 14)
5. Corroboration (vv. 15-18)
6. Attestation (vv. 17, 18)
7. Exultation (vv. 19, 20)

—Edward Rustio

* * *

A CHRISTIAN'S REVENGE

In trouble, the soldier went to his chaplain. "He treated me so mean, I can't forget it." "But do you forgive him?" he was asked. "I've stopped trying to think of things to get even, I have no resentment, and I wish him well. I would be sorry if anything happened to him, if that is what you mean—but I can't forget it." "Will you promise to take a sure cure?" "Try me and see."

"Every time you think of what he did, do some kindness for him. Keep it up until the memory of his act is blotted out by the unexpected goodness which he displays, or by your own."

—Florence A. Wilson

[CHRISTIAN REVENGE]

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The possession by the lowly bat of such superhuman power is another of the "imponderables" that evolutionists must face!

—Pentecostal Evangel

[GOD'S RADAR]

* * *

SELF-APPRAISAL

II Corinthians 13:5

(Meditation for the End of the Year)

Introduction: The last days of the old year is stock-taking time. We reflect on the year that is past, its gains and losses. In every ledger there are two sides, one for debit and one for credit. Let us compare and estimate:

1. Our Devotion in Relation to Christ's Cross (Gal. 6:14)
2. Our Love in Relation to Christ's Person (John 21:15)
3. Our Peace in Relation to Christ's Triumph (John 16:33)
4. Our Humility in Relation to Christ's Example (John 13:15, 16)
5. Our Condition in Relation to Christ's Fullness (Col. 1:19)
6. Our Success in Relation to Christ's Promises (Matt. 4:19)
7. Our Attitude in Relation to Christ's Coming Again (Rev. 22:20)

—Horace A. Larsen

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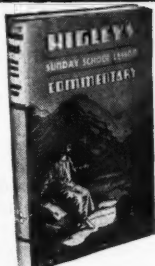
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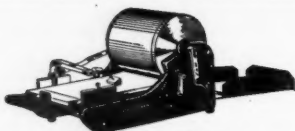
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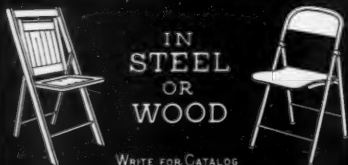
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A little Child,
A shining star.
A stable rude
The door ajar.

Yet in that place,
So crude, forlorn,
The Hope of all
The world was born.

—Author unknown, in *Doorstep Evangel*

* * *

UNOSTENTATIOUS SERVICE

When the celebrated Oberlin was traveling in Germany one winter, he was overtaken by a severe snowstorm and lay down to perish. A wagoner rescued him and carried him to the next village. Before parting Oberlin said, "Tell me your name that I may at least have you in grateful remembrance before God." The reply was, "I see that you are a minister of the gospel. Please tell me the name of the good Samaritan." Oberlin said, "I cannot do that, for it is not put on the record." The wagoner replied, "Then until you can tell me his name, please permit me to withhold mine."

—William R. King, in *Motives for Christian Living*

[HUMILITY]

* * *

DECISION

The late Admiral Foote, the hero of the West African Coast in breaking up the slave trade, and of the Mississippi in cleaning out the Confederate batteries and gunboats, when a midshipman on the old warship *Natchez*, fought the grandest battle of his life. Pacing the deck one midnight he was tempted by all the fiends that lodge in the hot blood of youth. With compressed lips, and emphasizing each syllable with his footfall, he made this splendid resolve: "Henceforth, Andrew Foote serves God." It was a repetition of the ancient scene when Jacob by a sublime act of consecration became Israel: "For as a prince thou hast favor with God and with men, and hast prevailed."

—James M. Ludlow, in *Incentives for Life*

[WORTHY RESOLUTION]

* * *

THE VALUE OF SINGING

A brave little girl was taken to a doctor for a minor, but for the moment a painful, operation. When all was ready, the kindly doctor said, "This will hurt, but you may cry or scream as much as you please." The little girl looked up at him, smiling, and said, "I would rather sing," which she did with her sweet, childish voice and went through her brief ordeal without sigh, groan or tear.

It seems to us in hard days it would be great gain if Christians learn to sing. In the Bible and through the Christian centuries, singing has been an important feature of noblest living. It is beautiful to be Christian enough to sing, especially when the heart is heavy. When hard things come and sorrows press, we can change all by prayer and song of praise to God.—*The Presbyterian*

[PRAISE]

The Need of the Hour

[Continued from page 254]

real experience of the saving and keeping power of the gospel in our own lives. The way to become sure of the power of God is to submit ourselves daily to its cleansing and renewing influence.

There is no doubt that the note of sincerity and earnest and honest conviction, the fruit of a real experience of

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John Wesley said open-air work was repulsive to his nature, but said he: "I submitted to be more vile, and, standing on a little grassy mound, preached to a great crowd." From that day the apostle of England flung convention to the winds and preached anywhere.

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When faith is passionate it is also expectant, it looks for "signs following" and is not disappointed. Some years ago when Dr. George Morrison was on his way to preach at Wellington Church, Glasgow, he was stopped by Professor Reid of the university, Divinity Hall, who was going to fulfill a preaching engagement in the city. Reid very eagerly told Morrison he had preached the previous Sunday at Tent Hall, a great evangelistic center built as a result of D. L. Moody's visit to Scotland.

"And do you know," said Reid, "there were ten conversions. When I said to Mr. Rostie (the superintendent), 'Isn't it wonderful, wonderful!' he replied, 'Wonderful? No, we always expect conversions.'"

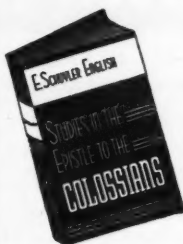
When we preach the gospel prayerfully, passionately, with deep conviction and in a spirit of expectancy, and are bold, enterprising and zealous in our efforts to win souls, then God will honor and reward our faith and labors.

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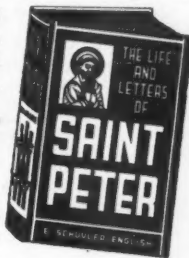
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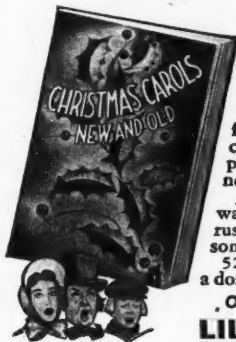
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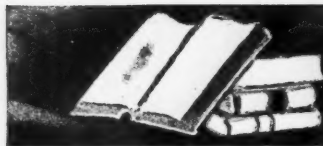
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The Death of the Son of God, by Herman Hoeksema.

This is Volume III of *The Triple Knowledge*, which is an exposition of the Heidelberg Catechism of the Reformed faith. The book actually deals with much more than the death of the Son of God, including, as it does in the early chapters, discussions of the name of Jesus, His Messiahship, His priesthood, His deity, and many other topics. The latter portion of the book is devoted specifically to our Lord's death.

The work is strongly Calvinistic in doctrine. For example, the statement is made that "Jesus . . . saves . . . without the will or consent of the natural man." Grace is declared to be irresistible. Again, it is said that some "teach the error of general atonement. Christ died for all." That is, the teaching that Christ died for all is branded as error, and the assertion is made that He died for the elect alone.

To justify this doctrine, the term "world," for example, in John 3:16 and elsewhere, is narrowed down to mean merely "God's elect world."

When he deals with Christ as "our eternal King," the author identifies the Church and the kingdom of heaven. He makes Christ to be King of His Church, over which He is to reign everlastingly, apparently ruling out the restoration of Israel.

In many portions, his treatment is excellent, as for example where he deals with the Messiahship of Jesus, His priesthood, His one sacrifice, His deity and His sonship.

276 pages. 5½ x 7¼ inches. Wm. B. Eerdmans Publishing Company, Grand Rapids. (1946) \$2.50. J.A.S.

The Charioteer, by Gertrude Eberle.

The author presents a charming, well-written story of what might have happened to Joseph on his journey with the merchantmen to Egypt, and in his early years in that land. The charioteer, Raanah, was Joseph's friend and was led by him to a faith in God which brought real results in his life. The story is Old Testament in locale and interest and does not touch on Christian faith. Romance, religion, history and fiction are skillfully mingled to make a most interesting book.

295 pages. 5¼ x 7¼ inches. Wm. B. Eerdmans Publishing Company, Grand Rapids. (1946). \$2.50. H.L.L.

Think on These Things, by Alfred S. Loizeaux.

Here is a book of brief treatises on various topics, the first one giving the entire book its title. They appeared originally as magazine articles in *Help and Food*, a Christian periodical. The author is scriptural and spiritual in his treatment, and

states in his introduction his fivefold purpose, part of which is "to occupy the soul with Christ and His heavenly things."

Particularly keen and helpful is the article entitled "Say 'Amen' to God"; and especially comforting is the one headed "Joy and Peace in Believing." He deals with a wide variety of subjects, including "The Foundations of Our Faith"; "Christ's Poverty and Riches"; and "Removing 'This Mountain.'"

107 pages. 5 x 7½ inches. Loizeaux Brothers, New York. (1946) \$1.00. J.A.S.

A Christmas Secret, by William Allen Knight.

The author tells of a Christmas Eve in Bethlehem and the discovery (as he believes) of the kind of cave home in which Jesus was born. He feels that the idea of the stable is unfortunate and that it was in a home hewn from the rock where the cattle shared the shelter of the family, that Mary and Joseph found hospitable shelter on the first Christmas night. The story is written in charming narrative style, and the book is nicely bound.

69 pages. 5 x 7¼ inches. W. A. Wilde Company, Boston (1946). 75 cents. H.L.L.

Doran's Ministers Manual for 1947, edited by G. B. F. Hallock, D.D., and M. K. W. Heichen, Ph.D.

A manual for ministers offering two sermon suggestions for each Sunday of the year, with illustrations and poems, and a brief treatment of the Sunday school lesson. There are sections on children's sermons, Lenten sermons, and suggestions for preaching subjects.

The work is carefully done and offers material which could be put to use by ministers, but it will call for careful selection. This reviewer has not read all the sermons but those he has read seem to be the usual type of preaching which has proved so utterly ineffective in the American Church. There is little evidence of strong doctrinal preaching, of vital treatment of spiritual problems, and the evangelistic note is almost entirely missing.

314 pages. 5½ x 8¼ inches. Harper and Brothers, New York (1946). \$2.50. H.L.L.

As the Shepherds Saw It, by William T. Ellis.

A beautifully written story of the birth of Jesus. The author imagines that the shepherds who came to honor Him at His birth meet in the very inn where He was born, to retell the precious story on the day of His crucifixion and to declare their continuing faith in Him. Attractively printed and bound for Christmas giving.

44 pages. 4¾ x 7¼ inches. W. A. Wilde Company, Boston (1946). 75 cents. H.L.L.

Higley's Sunday School Lesson Commentary, 1947.

A practical, spiritual and true-to-Scripture interpretation and discussion of the International Lessons. The material is prepared by capable teachers with a view to helping Bible school teachers. The exposition, verse by verse, is followed by special features, illustrations, questions for review and discussion, suggestions for teachers in various departments, etc. A good help for teachers and a big value for the moderate price.

320 pages. 5½ x 7¼ inches. The Higley Press, Butler, Ind. (1946). \$1.25. H.L.L.

Best Sermons, 1946 Edition, edited by G. Paul Butler.

The contents include a representative selection of the sermons broadcast on Columbia Broadcasting System's "Church of the Air" program. The edition covers the pe-

riod between Easter, 1944, and September 30, 1945. In all there are fifty-two sermons from Protestant, Catholic and Jewish writers, chosen from more than five thousand submitted by the preachers or their friends. Although most of the sermons represent the liberal wing in American theology, Dr. H. A. Ironside has a sermon on "The Thessalonian Epistles." The chief value of the book to most conservatives would be in providing a cross-section of contemporary preaching in America.

324 pages. 6¼ x 9½ inches. Harper and Brothers, New York. \$2.75. W.F.

Jesus the Messiah, by William Manson.

Every student interested in a new consideration of the Synoptic problem should read this book. Dr. Manson points out the weaknesses of the widely accepted tenets of "form-criticism." The author has "insisted that all Messianic ideas, from whatever source derived, underwent a total change in being appropriated to Jesus the Crucified, so that for our understanding of Christianity we start from the Crucified, and not from these ideas."

267 pages. 5½ x 8¼ inches. The Westminster Press, Philadelphia. \$2.75. W.F.

He Maketh Known—His Ways, by Rita Gould.

This is a brief autobiography of a woman singer and song leader who, in co-operation with Miss Amy Stockton, has been very active in evangelistic work in California for nearly a quarter of a century. She gives God the praise for all His dealings with her.

51 pages. 4¾ x 7 inches. Sale-Harrison Publications, New York. (1945) 40 cents. J.A.S.

Snowden-Douglass Sunday School Lessons, by Earl L. Douglass, D.D.

"In these expositions an ever-increasing number of pastors and Sunday school teachers are finding invaluable aid in the discovery of truth and in the application of truth to life." These words of commendation by Dr. Charles R. Erdman are a well-expressed judgment of Dr. Douglass' work.

In an effort to meet the situation created by assigning different scriptures for various departments, the author has in some cases merged the scriptures chosen for Intermediate-Senior Department with those for the Young People-Adult division. Where they are largely different he gives two expositions. This may be helpful to some readers, but to others it will be rather confusing.

408 pages. 5 x 7¼ inches. Macmillan Company, New York. (1946) \$2.00. H.L.L.

The Servant and the Dove—Obadiah and Jonah, by Frank E. Gaebel.

The message and work of Obadiah and Jonah are considered in a scholarly and practical way by Dr. Gaebel, headmaster of Stony Brook School, Stony Brook, L. I. It has been a long time since any book written from the conservative point of view, which takes into account historical and critical questions, has come from the press. This one contains a remarkable blending of the ethical and spiritual teaching of the two prophets. "Too many Christians know little about Jonah and nothing about Obadiah," writes one man. This book fills the bill for those desiring to grasp the message of these two prophets. It is a great book.

150 pages. 5¼ x 7¼ inches. Our Hope Press, New York. \$2.00. W.F.

Arnold's Practical Commentary
1947, by B. L. Olmstead.

Spiritual, evangelical, devotional—all these descriptive words fit this volume of expositions on the International Sunday School lessons. There is material for every department. There are well-chosen illustrations. Material is not too lengthy but sufficient for the teacher's need.

Dr. Olmstead limits his comments to the Young People-Adult selected scriptures, not attempting to incorporate those assigned for other departments. This avoids confusion and yet provides material useable by all departments.

236 pages. 5¾ x 8¾ inches. Light and Life Press, Winona Lake, Ind. (1946) \$1.25. H.L.L.

Christmas, edited by Randolph E. Haugan.

For the sixteenth year this superb Christmas annual brings us the tender, warm, uplifting spirit of the season. Its success might be attributed to the beautiful illustrations, drawings and decorations, many in delightful color. One might speak of the well-chosen articles, the stories, the poetry. But the real reason for its wide acceptance is that it centers around and magnifies the story of the birth of Jesus our Saviour. All the fine traditional things of Christmas in church and home are found here, but there is no Santa Claus, no worldly celebrating, no commercial appeal of advertising—just real Christmas which means Christ!

72 pages. 10½ x 14 inches. Augsburg Publishing House, Minneapolis. (1946) H.L.L.

This Is India, by Arthur T. Mosher.

India has been singled out for special attention in the 1946-47 literature program of the Missionary Education Movement. For a broad general treatment of the field, this very attractive pamphlet has been prepared. It is not easy to give a well-balanced picture of a land where a fifth of the world's population dwells, in some two score pages, but in this the author has done remarkably well. The material is most attractively presented, with an abundance of photographic illustrations. A very useful introduction to one of the major mission fields.

24 pages. 8½ x 11 inches. Friendship Press, New York. 25 cents. H.R.C.

The Apostle Peter, by W. H. Griffith Thomas, D.D.

Those who heard Dr. Thomas on the American conference platform will be interested in the return of this book in a new edition. It is an exposition, a biography, and a character study. The chief value of the book is its exposition of Peter's epistles. It is not a commentary in the sense of giving an exegesis of the epistles, but something decidedly more valuable. With keen analytical mind, Dr. Thomas has opened up the structure of the epistles, and with a sympathetic grasp of the spiritual meaning of Peter's writings the great messages are made practical and living. This book ought to be welcomed by earnest ministers who desire to do expository preaching.

296 pages. 5¼ x 7¾ inches. Wm. B. Eerdmans Publishing Company, Grand Rapids. \$2.50. P.B.F.

The Challenge of Life, by Oswald J. Smith, Litt. D.

When a man leaves his pulpit for a month or two at a time, and that frequently, and returns to a capacity church, he must have "something." That something is none other than the Spirit's blessing upon his ministry. Such a man is Dr. Oswald J. Smith of the People's Church, Toronto. He is an inspirationalist, a challenger to religious activity, and an example for godly living.

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124 pages. 4¼ x 7¼ inches. Zondervan Publishing House, Grand Rapids. \$1.00.

G.S.S.

The Greatest Things, by Arthur S. Wood.

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104 pages. 4¼ x 6¾ inches. Pickering and Inglis, London. \$1.00. J.H.C.

The Heart of Religion, by W. Francis Gibbons, B.D.

This title was taken from Luther's phrase, "The heart of religion lies in its personal pronouns." The book lays stress on our relationship with our Lord and grows out of 1 Timothy 3:16.

The author is rich and resourceful in thought material. He manifests a scope of knowledge that accumulates from experience. He most aptly quotes poetry to sum up his points.

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127 pages. 5 x 7½ inches. Marshall, Morgan and Scott, London. \$1.50. J.H.C.

Meditations for Men. Brief Studies of Religion and Life, by Daniel Russell.

The publishers say of this little book that its "virile style and rugged faith make this devotional manual especially appealing to men." These brief studies of religion and life are arranged in 365 daily readings with a Scripture thought with each reading and a bit of poetry with nearly all the readings. It is written in a terse, straightforward, thoughtful style and maintains a conservative Christian viewpoint throughout.

446 pages. 4½ x 6¾ inches. Abingdon-Cokesbury Press, New York and Nashville. \$1.00. E.S.M.

J. B. Tidwell Plus God, by Robert A. Baker.

This is the biography of Josiah Blake Tidwell, for thirty-six years professor of Bible in Baylor University, Waco, Texas. It is a well-written story of a man who attained his place in the ministry, in his church, and in the educational world by heroically meeting and overcoming obstacles that would have frustrated many another. It portrays the life of a man of faith, vision, and courage, and is a biographical sketch well worth reading.

111 pages. 5½ x 8½ inches. Broadman Press, Nashville. \$1.50. E.S.M.

Instructor's Manual for Luther's Small Catechism, by H. C. Boettcher.

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the University of Michigan Orchestra. He has also served as soloist of the Grand Rapids Symphony Orchestra.

Robert Fischer '44, was ordained to the gospel ministry, Sept. 23, at the Silvercrest Baptist Church, Pontiac, Mich. Dr. H. H. Savage, First Baptist Church, Pontiac, was moderator and delivered the ordination sermon. Mr. Fischer is assistant pastor of the First Baptist Church and director of the Pontiac Youth for Christ organization.

Gladys Swanson '44, is now church missionary of the Evangelical Covenant Church, Detroit, Mich. After graduation from the Institute she worked for the Wesley Radio League, sponsors of the America Back to God Crusade. She is promoting the Pilgrim Girls in the church where she is employed.

Paul S. Meyer '23, has become director of Men at Bethel College and Seminary, St. Paul, Minn., and Mrs. Meyer will serve in the capacity of housemother. Before going to St. Paul, Mr. Meyer was pastor of the First Baptist Church, Grove City, Mich.

Victor Sears '42, has been traveling in England and Europe making an investigation of missionary needs and opportunities.

Charles I. Opitz '39, in September became pastor of a small country church near Haven, Iowa. His mailing address is Chelsea, Iowa. Going to Frederick, Mich., in 1941 as a missionary, Mr. Opitz was instrumental in organizing a church there.

Charlotte L. Baker '43, is serving as secretary and pianist on the Glorious Gospel Hour of Norfolk, Neb., which sponsors daily broadcasts over station WJAG.

Mrs. Elston L. Fowler (D. Onalee Osborn '41) is now taking further training at the National Bible Institute of New York City. She worked as home missionary of the Calvary Baptist Church in Crawfordsville, Ind., for three years.

Anita B. Rapp '34, has been an operating room nurse at the Booth Memorial Hospital of New York since she was separated from the Army on July 1. She was in the Army Nurse Corps for a year and was stationed at Tilton General Hospital, Fort Dix, N. J.

George Hugh Seville '99, continues his work as assistant professor of Greek and Practical Theology in Faith Theological Seminary, Wilmington, Del., where he has taught since 1937.

Irma Mayer '39, Irvington, N. J., is doing personnel work among 350 employees with responsibilities similar to those of an industrial chaplain.

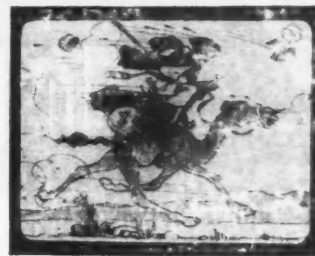
Irene Van Hatten '45, worked in Iowa for the Rural Bible Crusade during the summer, doing work in vacation Bible schools and at the Rural Bible Crusade Camp.

BIRTHS

To **E. H. Holmes and Mrs. Holmes (Wilma Fershee '36)**, a son, Donald Philip, Apr. 26, in Australia.

To **Michael Klinoff and Mrs. Klinoff (Evelyn June Robbins '33)**, a daughter, May 22.

To **William B. Cather, Jr. and Mrs.**



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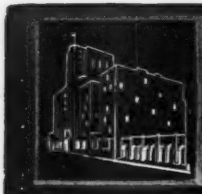
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FROM FIELDS AFAR

Beatrice Noffsinger '44, is working with the Sudan Interior Mission among the Uduk tribe in the southern Sudan near the Ethiopian border. She was studying the language when she wrote, but anticipated working in the clinic before many months went by.

Aganetha K. Friesen '37, is a missionary nurse in the Belge Congo. An average of one baby a day is born in the clinic, where services are held with the women each morning.

Paul Sheetz '41, and his wife (*Charlotte Hall '40*), who are laboring in Oranjestad, Aruba, Netherlands West Indies, the latter part of August attended the annual field conference of missionaries under the Scandinavian Alliance Mission in Venezuela. They ask for special prayer for their work.

Jane A. McNally '35, a missionary of the Scandinavian Alliance Mission, is now in charge of a boarding school for seventy Indian boys at Navapur, East Khandesh, India.

A. Hortense Quinche '25, has been assigned to Rethi in the Belgian Congo to teach in the school for missionaries' children and to develop a program for French among the natives. She went out as a worker under the Africa Inland Mission this fall.

Virginia Ander '45, expected to sail for China from San Francisco on Nov. 25, going out under the South China Boat Mission. She attended the Summer Institute of Linguistics in Oklahoma this past summer.

Mrs. E. H. Holmes (Wilma Fershee '36) and her husband were at Rosedale Farm, Gnowangerup, W.A., Australia, in September awaiting passage back to China, where they begin their second term of service under the China Inland Mission.

Eva Hewitt '29, sailed for India early in October following a furlough. She is to do administration work in a boarding school for nearly two hundred girls at Hajipur, Slalkot, Panjab, India.

Belva L. Smith '32, asked for special prayer concerning her work at Piedecuesta, Santander, Colombia, S.A. She has conducted Bible schools where the people had never heard of them before. Ecclesiastical opposition to the work is very great.

Frances Linn '31, will soon complete her second year in Colonia, Uruguay. She had visited believers in three villages in the Riachuelo district ten or eleven miles outside of Colonia.

Grace L. Enright '01, a retired missionary, is doing voluntary work among British soldiers in a military hospital in Bangalore, South India.

James Savage '41, and his wife (*June Hart '46*), who are missionaries under the Scandinavian Alliance Mission in San Cristobal, Venezuela, are home on furlough.

Mr. Savage is dean of the Bible institute there. He is now taking graduate work at Wheaton College, and his wife is doing further study in the Christian Education Course at Moody Bible Institute.

John Sietman '40, and his wife (*Helen Norton '41*) sailed for Casablanca, North Africa, late in September. Their permanent address is 1762 Broadway, Lorain, Ohio. They are missionaries to French Morocco in North Africa, and ask for special prayer in their study of the French and Arabic languages.

STUDENTS OF OTHER DAYS

O. A. Johnson '28, is pastor of the Monroe Evangelical Free Church, Phillips, Neb. He enjoyed a fruitful ministry in Kewanee, Ill., at the Evangelical Covenant Tabernacle for five and one-half years.

M. L. Dowden '40, who was an army chaplain in the Pacific for thirty months, eighteen of which were spent overseas, is assistant pastor of the Walnut Street Baptist Church, Waterloo, Iowa. He reports that his men in the Pacific gave \$6,100 to missions in ten monthly offerings.

Chester L. Hawk '27, has been director of Public Relations for Sioux Falls College, S. D., since 1944.

Dorothy Caswell '40, is Child Evangelism Fellowship director for Greater Kansas City.

Ruth Paxson '99, had a full summer schedule, speaking in Bible conferences in the East through June, July and August.

Pearl Carneal '42, is educational secretary of the First Baptist Church, Stuttgart, Ark.

Grace Macdonald '35, has been working in the treasurer's office of the Presbyterian Board of Foreign Missions in New York City.

Mary Ellen Miller '44, 1325 Sixth St., Port Huron, Mich., conducted a number of vacation Bible schools last summer. During the school year she visits forty-one rural schools around Port Huron, where she gives Bible lessons.

Leroy Blackburn '26, writes that the Lord has blessed the work of the Wythe Parkway Baptist Church, Hampton, Va., where he has been pastor for nine years. The church is now out of debt, many have made profession of faith in Christ, and the gifts to missions have greatly increased.

Five former students recently completed the Nurses' Training Course for practical nurses and missionary candidates offered by the William Booth Memorial Hospital, New York. They are *Elizabeth Smythe '45*, *Virginia Cornwall '45*, *Jeanne Chew '45*, *Wilma Enright '45* and *Virginia Keesey '45*.

Lloyd Wickstrom '45, and his wife (*Margorie M. Brown '45*) have been engaged

in visitation work in Estherville, Iowa. They also participated in a two-week Bible camp at Lake Okoboji.

Delbert Kenneth Weniger '43, has become assistant professor in Biological Sciences in Bryan University, Dayton, Tenn., and *Mrs. Weniger (Lois E. Johnson '43)* is to serve as instructor in Music. Mr. Weniger was instructor in Biology in the University of Louisville before going to Dayton.

George Woodley '14, is again pastor of the First Baptist Church, Chatsworth, Ill. After returning from missionary work in Africa the second time, he is back at Chatsworth, which was his starting place for Africa in 1916. For several years he was field secretary for the Africa Inland Mission, and later president of the Gospel Missionary Society, with headquarters at New Britain, Conn.

Winfred A. Hunt '34, and *Mrs. Hunt (Minnie Vande Zande '35)*, continue their work in Sylvania, Ala. He reaches some 3,000 children each week in the public schools in Jackson and DeKalb Counties and holds special meetings in the summer months, conducts a Bible class, and also ministers to four different churches. He is connected with the Southern Highland Evangel.

Mrs. William Allman (Sadie Pruksma '39), has just completed her first year as part-time worker for the Northside Gospel Mission of Paterson, N.J., which is sponsored by the Christian Reformed Church. She works six half days a week, and conducts children's art classes, sewing classes, Bible story classes and Sunday school, besides visiting homes and hospitals. She has conducted a number of vacation Bible schools, including one at the Bethel Christian Reformed Church, Paterson, where she is a member.

Allan Lewis '42, visited the Institute early in September when his brother Leonard enrolled as a student in the Institute. Mr. Lewis' parents also are former students. Mr. Lewis and his wife (*Anne Nelson '42*) have made their home in Charleston, W. Va., for the past two and a half years, where he is pastor of the Randolph Street Baptist Church.

Don De Vos '42, associate pastor of Calvary Undenominational Church, Grand Rapids, Mich., is on a nine-week gospel tour of England, the Scandinavian countries and the Netherlands, with Douglas Fisher, formerly of WMBS and the Extension Department of the Institute, and Spencer De Jong, pastor of the Immanuel Reformed Church of Chicago. He plans to return to Grand Rapids Nov. 14.

Charles D. Matheson '38, is now a full-time professor in the Music Department of Gordon College in Boston, Mass. He received his master's degree in music from the University of Michigan this summer. While there he was soloist with

Moody Monthly

ple, this well-known preacher and author gives excellent advice to the newly married. He is plain and direct, but tactful and kind. He discusses the physical, intellectual and spiritual phases of marriage, and definitely counsels that Christianity be counted into any union where happiness is to be full. The book is attractively bound and suitable for presentation at weddings.

74 pages. 4 x 7 1/4 inches. Concordia Publishing House, St. Louis. \$1.00. H.L.L.

The Cross and the Spirit, by H. C. G. Moule, D.D.

A study in the Epistle to the Galatians by the late Bishop Moule. Some commentators write much and say little. Dr. Moule wrote briefly and succinctly, and yet with a spiritual depth and breadth which thrills and fills one's soul. In addition to the exposition which centers around the cross of Christ and the ministry of the Holy Spirit there is a paraphrase translation of the book which is really a running commentary.

59 pages. 4 x 6 1/2 inches. Pickering and Inglis, London. 75 cents. H.L.L.

To Thee We Sing, by Catherine and Frank Herzel.

Written mainly for young people, this book will make a valuable handbook for study in the junior choir. Older folks will also find it helpful, for in story form it tells the history of hymnody from the earliest Jewish hymns to the present modern songs.

We could wish that the names of some authors and certain allusions to gospel hymns had been omitted. We agree that it had been better if some so-called gospel hymns had never been written, but they are not all bad, for many fill a place and meet a need that the heavier church tune cannot meet.

The book as a whole is worth while, and for study of the best in hymns we heartily recommend it.

The manuscript for the book won for its authors (Mr. Herzel being pastor of a Lutheran Church in Pennsylvania) the first prize award of the 1945 Rung Prize Legacy.

254 pages. 5 1/2 x 7 3/4 inches. Muhlenberg Press, Philadelphia. \$2.00. A.H.

Through the Roof, by Sara Elizabeth Gosselink.

Some people have a knack of doing things in a successful way; they become known for their style very quickly. The author of this book is such an individualist in her writings that when one of her books is read there is an urge to read her other books.

In this story of the paralytic, Luke 5:18 to 26 is made realistic by giving it a story setting. Such treatment makes absorbing and instructive reading for older children and young people who may shy away from reading the more or less matter-of-fact scriptural account.

The author may well be proud of her descriptive writing ability.

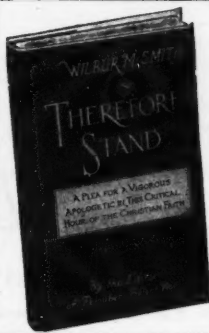
101 pages. 5 x 7 1/2 inches. Wm. B. Eerdmans Publishing Company, Grand Rapids. 75 cents. G.S.S.

And Some Believed, by Chaplain Arthur F. Glasser, USNR.

Chaplain Glasser landed on the bloody beaches of New Britain with the First Marine Division. The book is a thrilling story of his experiences: how he worked and fought with the men through the South Pacific jungle; his efforts to present Christ to them—at first, through appealing to reason, later through the very apparent working of God in their midst. He portrays the hardness and weariness of the men's lives, the horrors of the jungle, the tenseness before battle, and the deep need of the men for a God who is able to help even at such a time. Although he met with opposition and discouragement, he rejoiced in the fact that "some believed."

208 pages. 5 1/2 x 8 inches. Moody Press, Chicago. \$2.00. H.A.D.

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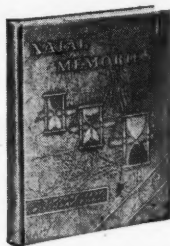
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Cather (Violet Oberman '45), a daughter, Laura Ruth, July 21.

To Floyd W. Dorris '39, and Mrs. Dorris (Frances Lamp '39), a daughter, Ruth Darlene, Aug. 3, at Oreana, Ill.

To Chester E. Carlson '39, and Mrs. Carlson, a son, Paul Edward, June 29, at Melrose Park, Ill.

To Axel Bolin '46, and Mrs. Bolin (Maude Prester Wyatt '40), a daughter, Claudia Eileen, Sept. 27, at Chicago, Ill.

To Orval Davis '45, and Mrs. Davis '44, a daughter, Patricia Burman, Sept. 29, at Chicago, Ill.

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To Philip Foxwell '38, and Mrs. Foxwell, a daughter, Mary Caroline, on Sept. 3, at New York, N.Y.

To A. F. Butzine '42, and Mrs. Butzine (Lucille M. Carlson '40), a son, Charles Peter, June 17.

To William Stuckey '33, and Mrs. Stuckey '33, a son, Philip Dean, Oct. 18, at Peoria, Ill.

To John Linquist '36, and Mrs. Linquist (Marguerite Green '37), a daughter, Carol Ruth, Oct. 8, at Chicago, Ill.

MARRIAGES

Lynnet Kenneth Frantz '44, and Mildred Roene Yantis '44, Sept. 22, at Cedar Rapids, Iowa.

James B. McRoberts '42, and Janet Lightvoet '42, Aug. 16, Kalamazoo, Mich. Leonard Wiebe and H. Marguerite Sprunger '40, Sept. 15, at Berne, Ind.

Howard S. Heulitt and Lillian Elizabeth Rennard '44, Sept. 7, at Point Pleasant, N.J.

Dudley A. Olsen '42, and Helen Louise Thorson '44, Sept. 14, at Sparta, Mich.

Charles T. Eagle '45, and Hazel Grace Myers '45, Sept. 7, at Hinckley, Minn.

Charles Atlee Bucher and Doris Ella Ferguson '45, Sept. 22, at Canton, Ohio.

Benjamin Wallace and Irene Kennedy '44, Aug. 2, at Manhattan, Kan.

Paul M. Bonecutter and Amy Eva Olmstead '43, Sept. 5, at Bronson, Mich.

Jess A. Ford '46, and Marguerite Richter '45, Aug. 23, at Minneapolis, Minn.

Elmer Hallowell Gillespie '28, and Winifred Mary Griffith Thomas, June 25, at Lafayette, La.

Hubert R. Bates '46, and Mary Alice Donaldson '43, June 7, at Findlay, Ohio.

Frank M. Coyle, Jr., and Aurelia Schoening '44, June 29, at LaSalle, Ill.

Lyle H. Petersen '43, and Alice Rae Booth, at Waltham, Mass.

Edward Soderberg '46, and Helen Potter '41, Oct. 16, at Chicago, Ill.

Luther Bunyan Harrison '43, and Reba Loraine Prater, Sept. 13, at Richmond, Va.

Bernard A. Clymer '42, and Doris Stewarton Scobie '42, Sept. 5, at Bununu, British West Africa.

Elston L. Fowler and D. Onalee Osborn '41, March 17, at Crawfordsville, Ind.

DEATHS

Laska Eugene Raker '94, who served as an evangelist and held several pastorates in Ohio churches, died in Ellensburg, Wash., on Sept. 17, following a two-week illness.

Samuel Carson '99, died June 24, at Arvid, Calif. No particulars have been received.

George William Bates '94, went to be with the Lord Oct. 7, after four months of suffering. He had celebrated both the fiftieth anniversary of his ordination and his golden wedding anniversary in the First Baptist Church, Medina, Ohio, where he had served for twelve years, closing his ministry in August, 1945. At the time of his death he lived with his son, George A. Bates '29, pastor of Nottingham Baptist Church, Cleveland, Ohio.

Minnie Schulman '27, a faithful and valued worker of the Hebrew Christian Mission, Detroit, went home on Aug. 10.

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"I WANT YOU TO KNOW HIM"

More than two thousand guests attended WMBI's twentieth anniversary Radio Rally at Moody Church, October 10. They watched as 150 members of the radio family filed into the choir loft, and for two and a half hours shared in the recalled experiences of two decades of gospel broadcasting.

This rally was somewhat different from the previous ones. Personal testimonies were the keynote, and WMBI listeners in the audience, as well as regular staff members on the platform, had part in the program.

Radio Director Robert Parsons, and acting administrator of the Institute's Development Branch, Robert L. Constable, asked the questions: "How many listen to WMBI? How many have accepted Christ through the radio ministry? Will you tell us about it?"

Roving announcers Harlan Harris and Ray Brubaker carried hand microphones from person to person. No one knew exactly what to expect and the spontaneous response was thrilling.

The first said: "I was saved last July 20. My life has been completely changed. I am happier now."

Next, a woman testified: "I was saved through a midnight broadcast in 1929. I haven't any favorite WMBI program. I love them all."

A young woman from Chicago's South Side spoke up: "Because of my decision for Christ I am on my way to Bolivia. My passport has just arrived."

The Interviews Continue

"How I thank God for this station,"

said an M.B.I. graduate now holding a local Baptist pastorate. "My grandfather was saved under Dwight L. Moody's ministry. My mother found Christ through WMBI, and then she led me to the Saviour."

One other man had a story to tell. His boyhood hadn't been a happy one, nor an honest one. He had spent the years between nine and seventeen in a reform school. Later his activities in the underworld hurt not only himself, but his family. This is George Mensik's story:

"WMBI was sometimes turned on in our home. One day after a KYB Club broadcast my little girl paused to ask the blessing. I stopped her and made her promise never to pray again.

"A year or two passed, and when Shirley was five years old she heard Aunt Theresa's invitation and accepted Christ as her Saviour. That night when I got home I heard her pleading: 'O Jesus, make my Daddy a good daddy.'

"Get up off your knees," I ordered.

"You're not going to hit me!" The fear in her voice and eyes made me ashamed.

"No, Shirley. Just tell me why you're praying for me."

"First let me put my arms around you," my little girl said, and as she hurried over to do so, she continued: 'Daddy, I'm praying because my Jesus loves you and I love you.'

"I wanted her to repeat those words. She loved me . . . even though I'd never been a decent father . . . and . . . Someone else loved me, too . . . That was nine and a half years ago, and ever since I've tried to be a 'promotion man' for my Lord."

Staff Members Participate

Also sharing in testimony time Frances Youngren, director of the Home Hour, told how God answered her prayer for help following a hymn sung during a WMBI Shut-in Hour.

Aurelia Coyle, member of the Home Hour trio, said she was about seven years old when her family bought their first radio. "With my brothers I listened regularly to Early Birds and Morning Glory Club, and we envied the joyous participants who were so much in love with the Lord Jesus Christ. When the WMBI Announcers' Trio came to sing at a nearby church we went to hear them. That night I accepted Christ at my bedside.

"My mother was saved during a WMBI program and my father was won through her testimony. That paved the way for my brothers. As a family we praise God for WMBI."

Other rally-night highlights emphasizing the singular message of WMBI were:

—the musical features by the Home Hour trio, the radio ensemble, the male quartet; soloists Ralph Nielson and Alvin Hirsch; and organ, marimba and string quartet numbers.

—the Announcers' Chorus singing "They're Buried in the Deep, Deep Sea."

—Aunt Theresa and her KYB Club boys and girls teaching everyone the chorus "Jesus Saved Me, Hallelujah."

—and the dramatic skit, "Radio Prevents a Suicide."

Rally souvenir booklets are still available. Write for a copy of the story of WMBI, *I Want You to Know Him*.

WMBI—Sundays, 8:30 A. M. to 4:15 P. M.
Weekdays, 7:15 A. M. to 4:15 P. M.

Afternoon Classics	weekdays	4:15 P.M.†
Angelus Trio	Sun.	5:00 P.M.†
Back to the Bible	Sun.	7:30 P.M.†
Bandstand	Sat.	5:00 P.M.†
Bible Reading	Sun.	7:00 P.M.†
Birthday Program	W.	3:30 P.M.
Bread of Life	weekdays	8:30 A.M.
Chapel Service	M.	8:00 A.M.
Child Evangelism Fellowship	Tue.	9:15 A.M.
Choir Loft	Sun.	3:15 P.M.
Christian Business Men	M. to F.	1:00 P.M.
Church Service	Sun.	11:00 A.M.
Continued Story Reading	M. to F.	11:30 A.M.
Editor Speaks, The	Sun.	4:00 P.M.
Evening Meditation	Sun.	5:15 P.M.†
Evensong	weekdays	6:15 P.M.†
From a City Tower	M., W., F.	2:15 P.M.
Gloria Trio	Sun.	2:45 P.M.
God's News Behind the News	M.	10:05 A.M.
Golden Nuggets	Tue.	2:45 P.M.
Good News in Song	weekdays	9:00 A.M.
	M., W., F.	7:45 P.M.†
Good Reading	M.	9:15 A.M.
Gospel in Music	Tue., Th., Sat.	6:30 P.M.†
Grace Notes	Sun.	8:30 A.M.
Haven of Rest	Tue.	4:30 P.M.†
	M., W., F.	6:30 P.M.†
Hebrew Christian Broadcast	Th.	2:45 P.M.
Home Hour	W., F.	11:00 A.M.
Hymn Sing	M. to Th.	12:15 P.M.
Hymns You Love to Sing	Th., 3:00 P.M.	7:00 P.M.†
Keyboard Harmonies	Th., 4:30 P.M.† F.	7:00 P.M.†
	Sat.	10:45 A.M.
King's Highway	Tue.	3:15 P.M.

*WMBI only
†WDLM only

WMBI AND WDLM PROGRAM SCHEDULE

Komfort Korner	M., W., F.	5:15 P.M.†
K.Y.B. Club	Sun.	2:00 P.M.
Let's Praise Him	Sun.	8:00 A.M.
Library Chats	Sat.	1:00 P.M.
Listening Post	M. to F.	5:00 P.M.†
Lutheran Hour	Sun.	4:30 P.M.†
Mail Bag	Th.	9:15 A.M.
Masterworks of Music	Sat.	2:05 P.M.
Meet the Students	F.	4:30 P.M.†
Melody Lane	M. to F.	2:30 P.M.
Men's Voices in Song	Sun., 9:00 A.M.	6:30 P.M.†
Message	M., 7:00 P.M.†, Th.	4:30 P.M.†
Message to Israel	Sun.	8:45 A.M.
Missionary Echoes	Tue.	3:00 P.M.
Moments of Melody	weekdays	1:30 P.M.
	Sun., Th., Sat.	7:15 P.M.†
Moody Institute of Science	Sat.	10:30 A.M.
	Th.	7:00 P.M.†
Moody Press	Th.	3:15 P.M.
Morning Classics	weekdays	9:30 A.M.
Morning Clock	weekdays	7:15 A.M.*
Morning Meditation	Sun.	9:30 A.M.
Morning Worship	weekdays	7:30 A.M.*
Music Story	Tue.	4:05 P.M.
Music Without Words	daily	8:00 P.M.†
News	weekdays, 7:00*, 8:00 (M., 8:15)	
	12:00 M., 2:00, 4:00, 6:00†	
No. 9 Elm Street	M., W., F., 2:45 P.M.	7:15 P.M.†
Odr 'n' Enz	W., F.	9:15 A.M.
Old-Fashioned Revival Hour	Sun.	1:00 P.M.
Old Favorites	W.	4:45 P.M.†
Old Testament Stories	Sat.	9:15 A.M.
Open Bible	W., F.	10:05 A.M.
Organ	weekdays	4:05 P.M.
	Tues. to Sat.	8:15 A.M.
	Sat., 12:15 P.M.	4:30 P.M.†

WDLM—Daily, 8:00 A.M. to 9:00 P.M.

Organ Prelude	Sun.	10:30 A.M.
Organ Recital	Sun.	12:30 P.M.
Organ Vespers	daily	5:30 P.M.†
Pacific Garden Mission	M.	4:30 P.M.†
Prayer Circle	Tue. to Sat.	8:05 A.M.
Question Box	Tue., F.	10:30 A.M.
Quiet Hour	Tue., Sat.	11:00 A.M.
	Sun.	6:00 P.M.†
	Tue.	7:00 P.M.†
Radio School of the Bible	M., W., F.	3:00 P.M.
Rainbow Trio	Sat., 10:15 A.M.	7:00 P.M.†
Religious News	M. to F.	2:05 P.M.
Round Table	Sun.	3:00 P.M.
Sacred Song	weekdays	12:45 P.M.
	Tue., Th., Sat.	7:45 P.M.†
Saturday Songsters	Sat.	3:00 P.M.
Shop Meeting	F.	12:15 P.M.
Shut-In Program	M.	10:30 A.M.
Singing Strings	Sat.	3:30 P.M.
Slumber Boat	Tue., Th.	2:15 P.M.
Stories of Great Christians	M., W., F.	10:15 A.M.
Story Time for Boys and Girls		
	M., Tue., W., Th., Sat.	12:30 P.M.
Student Pulpit	Sat.	1:45 P.M.
Sunday School Lesson	W.	10:30 A.M.
Sunday Strings	Sun.	4:15 P.M.†
Thoughts and Tunes	M., Tue., Th., F.	3:30 P.M.
Thursday Songsters	Th.	11:00 A.M.
Treble Harmonies	Tue., Th., Sat.	5:15 P.M.†
Verse by Verse	M. to F.	1:45 P.M.
Women's News	Tue., Th.	10:05 A.M.
World-Wide Missions	Th.	10:15 A.M.
Young People's Church of the Air	Sun.	10:00 A.M.
Young People's Hour	Sun.	3:30 P.M.
Your Church School	Sat.	11:30 A.M.
Youth for Christ	Tue.	10:15 A.M.

Moody Monthly

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The Fullness of the Spirit

[Continued from page 253]

of the Spirit of life" (Rom. 8:2). When the fullness of the Spirit of God is mine, everything that is dead is going to be shuffled off, and there is going to be life.

Haven't you found that some Christians communicate to you strength, life itself.

I think of a poor old Scotch woman back in my first pastorate, not much education as the world counts education, but I tell you she was educated; she knew God. You couldn't go out from the presence of that dear old lady without being stronger and purer and more courageous.

The fullness of the Spirit of God is going to mean there is life, and that life will be communicated, for "out of his innermost being shall flow rivers of living water" (John 7:38, R.V.), said the Lord Jesus—the Spirit of God in the life of the believer.

These are some of the evidences of the Spirit of God. It's not just a matter of great preaching. It's not just a matter of giving a great Sunday school lesson. It's not just a matter of having a response to the invitation, as good as that is. But it comes right down first of all, in my judgment, to these everyday truths—that the Christian who is filled with the Spirit of God will live a pure life, an honest life, a gracious life, a life that strengthens, helps and blesses those who contact it.

ONE THING MORE—the possibility of the fullness of the Spirit of God. Why is it even necessary to mention the possibility? The New Testament is filled with it.

A band of men of varying degrees of

native ability who were filled with the Spirit of God turned the world upside down in their generation. Certainly if you believe the New Testament, if you accept the Bible as the Word of God, I don't have to argue that it's possible. There's the demonstration of it, the example of it.

If that example seems far off, in the dim and distant past, then let's come up to date. During the past week I was reading again about David Brainerd. Here's a description of him by A. J. Gordon. You'll remember that Brainerd was in his late twenties.

"Now that man did the greatest work by prayer. He was in the depths of those forests alone, unable to speak the language of the Indians, but he spent whole days in prayer. What was he praying for? He knew that he could not reach these savages; he did not understand their language. If he wanted to speak at all, he must find somebody who could vaguely interpret his thoughts. Therefore, he knew that anything he might do must be absolutely dependent on the power of God, so he spent whole days praying simply that the power of the Holy Ghost might come upon him so unmistakably that these people should not be able to stand before him.

"What was the answer? Once he preached through a drunken interpreter, so the story goes, a man so intoxicated that he could scarcely stand up—it was the best he could do. Yet scores were converted through that sermon. We cannot account for it, only that it was the tremendous power of God behind him—a man filled with the Spirit of God."

Beloved, I believe that you and I as believers in Christ, who have prided ourselves on our orthodoxy, on our beliefs, need that touch of the Spirit of God. I believe there can never be this fullness in the life of any believer until there has been a confession of sin, and I believe that confession of sin includes contrition and restitution.

Let me read from the Word of God: "Having therefore these promises [the ones spoken of at the close of chapter 6], beloved, let us cleanse ourselves from all defilement of flesh and spirit, perfecting holiness in the fear of God" (II Cor. 7:1, R.V.).

"Let us cleanse ourselves." You and I are not able to provide the ground of that cleansing; we don't have to. The Lord Jesus shed His precious blood on Calvary for that cleansing. But you and I do have to provide the instrument by which this daily cleansing will be ours, and that instrument is confession, for I read: "If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness" (I John 1:9).

I believe if we are to know fellowship with God—that fellowship with God that will make us live as we ought to live, that will make us the characters we should be, that will make us the servants of God we should be—we must confess sin, any sin that comes between us and God. We can't

put a lid on it; we can't extenuate it; we can't in any way go on with God while that sin remains unconfessed and harbored in our hearts. "Let us cleanse ourselves." That's God's Word.

Do you remember how it's put in the book of Acts? "He made no distinction between us [the Jews] and them [the Gentiles], cleansing their hearts by faith" (Acts 15:9, R.V.). When by an act of faith in the Lord Jesus I claim that forgiveness of God for sin, there is fellowship, unbroken and complete, between me and a holy God.

To prove the validity of that confession, I think there ought to be some contrition. As I look into this cold heart of mine, if there's any sin above another sin that I see, it's the sin of hardness of heart—a heart that's unwilling to melt, eyes that are unwilling to cry.

I know we live in the Occident. I understand that the Western World prides itself on its ability to restrain its feelings, to be undemonstrative, but oh, that we might cry for the sins of the world! Somehow or other, I think we'd get farther; I think these hearts of ours wouldn't be so hard, so complacent.

But beyond that—to me this is absolutely necessary, and I don't think the reality of confession can be demonstrated to man apart from this—there is restitution. That's the proof that when I say, "I'm sorry," I really am.

When it's within our power to make right the thing we've done wrong, God help us to make it right! If we want the fullness of the Spirit of God, it begins right here—it doesn't end here.

There's a second thing that's absolutely necessary—consecration, yieldedness to God, surrender to the Lord. I wonder, Christians, as we face the issue right now between us and God, is there any controversy? Is there anything we are withholding from God?

I don't need to mention again the various departments of life, the various items that have to be surrendered. All has to be surrendered—our members are presented as instruments of righteousness unto God; these bodies are presented unto God, yielded as a living sacrifice.

You and I will never know the fullness of the Spirit of God until first of all there has been a confession, and then a consecration, a yielding to God of everything.

ONE THING MORE, for I don't think we've reached the end of it yet. I think there has to be a claiming. There has to be a daily walk of faith. There has to be a moment by moment entering into the thing that we're talking about.

When I've confessed and made right the sin, when in yieldedness to God—perhaps brought low in tears before Him in surrender—I arise and by faith claim what He offers me, then I'll know the fullness of the divine Spirit.

"As therefore ye received Christ Jesus the Lord, so walk in him" (Col. 2:6, R.V.). You received Him, and you did it by faith; that's the way you walk in Him. There's no other way I know than a daily walk by faith, claiming God's Word, resting on His promises, and God will carry you through.

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An Unusual Challenge

by WARREN FILKIN



Harmon

A FRIEND was speaking at a Youth for Christ meeting in a large city in the North, some months ago. The auditorium was full. The usual variety program was under way. The young people were enjoying the meeting immensely.

My friend leaned over to the director of the organization and said, "It looks to me as if everyone in this place is a Christian. What do you think?"

The director nodded his head in the affirmative.

"Well," said my friend, "with your permission I am going to do something that I have never done before in any service. I am going to find out how many in this crowd are already Christians."

The director gave his assent. So when my friend got up to bring the message, he explained to the people what had just transpired between the director and himself. When he asked how many were Christians, everybody in that great auditorium stood up.

"Now you want to see evangelistic results in this meeting. How do you expect me to pick evangelistic results here tonight, when there is nothing to pick. If I should bring an evangelistic message and get no results, you would go home and say, 'My, what a poor preacher!' So I am not going to preach an evangelistic sermon tonight. I am going to bring a challenge to you young people to do something real for Jesus Christ."

The speaker then talked about missions—home missions—home missions right inside the church. He told about the mission Sunday schools and churches conducted by the church where he is pastor. He told how much good it had done to his own people to work in these missions. He told how he had sold these people on missions at home. He found that the people who were really interested in missions around the world were interested in missions right in their own street and right in their own neighborhood. Through the years a dozen or more mission Sunday schools had been started, and a number of these are now self-supporting churches.

All of this indicates that somebody besides the workers from his own church have been blessed by these missions and mission Sunday schools. Hundreds have been brought to a saving knowledge of Jesus Christ and are now living testimo-

nies to the value and blessing of the mission work conducted by the church.

My friend asked these young people to whom he was speaking that night if they would not like to go back to their own churches and begin to do something real for Jesus Christ. He challenged them, "Go back to your church and ask your pastor for a corner in the church building somewhere where you can start a Sunday school class—a brand new class of boys and girls whom you will go out and find by yourselves for this purpose."

"How many of you will promise me and promise God that you will do just this?"

Seven young people stood up.

"I want to see you and talk with you after the service."

So these seven young people met him at the close of the service. They all insisted that they were in earnest about the matter of starting a new class in their Sunday school, of boys and girls or men and women not now attending or enrolled in any Sunday school.

The meeting may not have had all of

Evangelistic opportunities which are not being seized

the glamor that is attached to a great evangelistic service, but there was business done for God that night. My friend is a great evangelist and a great evangelistic pastor, and much as he loves a great evangelistic service he feels down deep in his heart that the future results of that service will be greater than can be estimated now.

As I heard my friend tell this story I wondered about young people across this country who want a thrill—a real one, a lasting one—one that can only come from serving Christ in an active way through doing a definite job for Jesus Christ. There are hundreds and thousands of boys and girls and young people around every church who do not go to anybody's church or Sunday school. To go out and reach these young people and boys and girls through a Sunday school class is one of the greatest evangelistic opportunities that I know anything about.

As the Youth for Christ speaker challenged those young people in his service that night to start a new mission class for Christ, so I challenge you today to commit your life and your all completely to Christ, and then, with His help, to begin a real work for Christ.

Depend on it, there is no better method of a young man cleansing his way than by taking heed thereto, according to God's Word, and for spiritual quickening; but let us use it more frequently as the bath of the Spirit. Let us bathe in it. Let us revel in it as the grimy children of the slums in the laughing wavelets of river and sea.

We cannot help having a nature keenly susceptible to evil; we cannot avoid being tempted; but God waits to assist us.—F. B. Meyer.

FURNACES

by C. Norman Bartlett

Finally then, brethren, we beseech and exhort you in the Lord Jesus, that . . . ye abound more and more.—I Thessalonians 4:1; R.V.

WE beseech and exhort you"—do we sense the intensity of yearning in these words? The heart of Paul was a veritable furnace of spiritual passion and intercession in behalf of those who were dear to him in the Lord. And this was no small factor in his tremendous success as a kingdom builder. He wrought greatly because he felt deeply. He radiated the love of Jesus and moved men mightily for truth and right for the reason that the fires of spirituality were kept burning bright and hot in his soul.

What about the fires in our own hearts? The warming of our lives with the grace of Jesus is far more essential to health and comfort than the heating of our homes with coal or wood or oil. Do we diffuse the cheering warmth of Christian love wherever we go?

The life of every Christian ought to be a portable radiator connected with a central heating plant of the redemptive love of God in Christ. Or, to change the figure slightly, we might think of our lives as boilers indispensable in the greatest of all industries, that of enriching the world with the golden fruits of Christlike living. It takes blazing fires of devotion and intercessory passion in the heart to get up enough steam to make the cause of the Master move forward by leaps and bounds. How about our fires?



FOR THE CONFIRMATION OF THE FAITH

The Nuremberg Trial: a throne of judgment

by WILBUR M. SMITH

WHEN the Nuremberg trial came to an end, the *New York Times* (October 1) carried an editorial of a full column and a half with the heading, "Judgment at Nuremberg." Probably more than at any time in five centuries or more, the significance of the conception of judgment as revealed in the Holy Scriptures has been engraved on the hearts and minds of men.

The idea of future judgment in the blissful pseudomillennial days before the first World War was looked upon as just a bubble blown by medieval theologians, and the whole idea of final judgment was pooh-poohed and dismissed with a careless sweep of the hand on the part of our super intellectuals. That time has passed. A throne of judgment has been set up on this very earth where crimes have been investigated, evidence has been accumulated, and just and honorable verdicts have been rendered. Let me quote, if I may, the second paragraph of this editorial:

"Thus for the first time in history, the leaders of a nation have been brought to judgment for acts hitherto covered by the immunity derived from national sovereignty, and brought to judgment not by the sword of the victors wielded in the heat of passion, but by a court of law constituted according to the best legal principles of all nations. It is true that this trial is without precedent, which has raised fundamental questions as to its legal aspects and implications. It is also true that the court did not and could not take into consideration all the imponderable and emotional factors of German life and history on which the Nazi movement fed, nor the actions of the statesmen of other nations and their influence on developments which history will not fail to evaluate, but rather judged the Nazis on their own acts and motives alone. There will be, however, no challenge of the essential justice of

the verdict itself. Indeed, any other verdict except that of guilty for most of the individuals and organizations on trial would be regarded as an outrage to the conscience and sense of justice of mankind and an insult to the millions of Nazi victims. That goes for the masses of the vanquished as well. And the defendants themselves, who in their heyday used to boast that they were brave fellows risking their heads, but who at the trial tried to put all the blame on Hitler, either accepted responsibility for or confessed to some of the crimes charged against them, and will not be surprised that their purely technical defense has failed."

It was this great and dreadful subject of judgment that the apostle Paul himself emphasized as he preached in the intellectual center of the world, Athens, for you will remember that the record says: "The times of ignorance therefore God overlooked; but now he commandeth men that they should all everywhere repent: inasmuch as he hath appointed a day in which he will judge the world in righteousness by the man whom he hath ordained; whereof he hath given assurance unto all men, in that he hath raised him from the dead" (Acts 17:30, 31, R.V.).

The whole world can now more easily believe in and the hearts of honorable men can more assuredly look for a universal, final, exhaustive judgment on the part of God, as they see in a much smaller way this just condemnation of this gang of criminals, who, had the war gone the other way, would have been stalking the earth in satanic pride.

I think this is a good time to emphasize the fact of coming judgment in some of our meetings, and to give consideration to the scriptural teachings on the subject, for I am afraid very few would even know where to find the passages in the Word of God that speak of this final assize (see e.g., Matt. 10:15; 11:22, 24; 12:36; John 6:39, 40, 44, 54; 11:24; 12:48; Matt. 7:22; Luke 6:23; 10:12; 21:34; Romans 2:5; Jude 6; II Pet. 2:9; 3:7; I John 4:17; Rev. 11:18; 20:12, 13).

I bring to your attention some excellent words from a work now rarely seen, by the late Professor William Caven,

Christ's Teaching Concerning the Last Things, (p. 60):

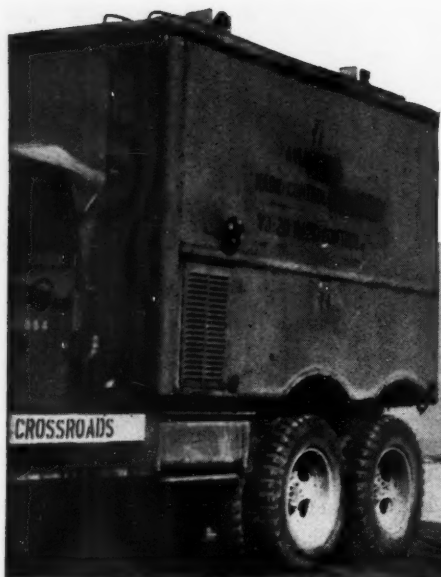
"If the doom of each individual is really fixed at death—fixed by Him who knows the history of every life, as He knows all things—why, it may be asked, should there be a day of judgment afterwards? What further end is to be accomplished thereby? This final, public act of judgment is the complete vindication of God's justice both to those who are judged and to the moral universe.

The absolute righteousness of God in all His dealings through life, and in the destiny awarded, is now brought home to those who are judged as never before. Those who are condemned feel in their inmost being that the sentence passed upon them is according to their desert; and, though salvation is entirely of grace, those who are adjudged righteous would see that the reward bestowed upon them is, in every case, according to their works.

"What presents itself first to the mind when we think of the ends served by the final judgment is the public vindication of divine justice—the vindication of God's righteousness in the sight of men and angels, of all moral beings. This certainly is a very high end. The manifestation of His own glory—that is, of the excellency of His own perfection—is an end than which none can be higher. In the whole of His works and in the whole history of His administration God is revealing Himself, and to learn of Him as His perfections are thus manifested is the highest blessedness of the creature. To know Him is the constant aim of all holy beings, and of all who are seeking to be holy. To make known, by the Church, the manifold wisdom of God, to the principalities and powers in heavenly places, enters into the eternal purpose which God has purposed in Christ Jesus.

"The righteousness of God's administration and His justice in recompensing both the righteous and the wicked have at no time and in no place been without attestation. But looking broadly over the field of human history, no one would say that complete proof of God's equity in His dealing with individual men has been presented to the eyes of His crea-

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Signposts Aloft

by Dick Ross

Part 4: RADIO NAVIGATION

New discoveries and inventions provide us with new illustrations of the truths of the Word of God



RADIO as an aid to navigation has always occupied a favored spot in my practical application of Air Corps training. When the war replaced my broadcast microphone with a pair of wings I thought surely my chosen profession of radio was deserving of the utmost confidence. In fact, it gave me much satisfaction during that wartime period aloft, to be able to measure bearings from some of the same radio towers which, short months previously, had transmitted programs timed by my watch!

Of course, faith in *all* forms of aerial navigation is a necessary step; one's proficiency seems to be in direct proportion to his confidence in each method, for only then can he give equal consideration to *all* findings and thereby achieve a maximum degree of accuracy in the final interpretation of all available information.

Radio navigation equipment aboard the medium and heavy types of aircraft consists of: (1) a radio receiver, enabling the reception of all aircraft communication transmissions on a wide band of frequencies; (2) a radio compass, which translates the plane's position in relation to the tuned station, by means of an indicator, to the correct compass bearing; (3) usually a radar altimeter showing actual elevation above the terrain below, and (4) increasingly in evidence on craft engaged in long-range navigation, some form of LORAN—itsself meaning "Long Range"—about which we'll have more to say later.

The first two devices mentioned, the standard multiple-band receiver and the radio compass, are instruments of established usage, while radar and the rang-

ing devices which measure distances electronically from a group of ground stations are wartime developments now being adapted to peacetime aerial commerce.

Undoubtedly everyone has heard at one time or another of the "airways" which connect the principal cities of our nation. Tourists driving during night hours are acquainted with the chain of airway beacons which stretches out across bleak areas of lonely countryside, *visually* marking these same highways of the sky. The American system of airways is based on an extensive system of range stations, transmitting their "A" and "N" signals in Morse code in such a way as to provide aircraft with a constant uninterrupted "tone" if they are "on the beam"—that narrow overlapping area between the quadrants, about three degrees wide. By hearing the station's call letters, transmitted every half minute, the pilot and navigator may orient themselves aurally. The radio compass will determine the exact direction of the station in degrees. By tuning two or three of these stations and plotting their bearings, the intersection of these "lines of position" is determined. This gives what is called a "radio fix"—the estimated position of the aircraft based on radio compass bearings.

If one of these range stations is located adjacent to the home airport or destination, the radio compass may also be used as a "homing" device. The pilot tunes the station and turns his plane until the pointer registers zero degrees, indicating the station lies dead ahead. The aircraft then "homes-in" on the range station.

The millions of dollars spent to make the United States one of the countries in which navigation is most simple, at times would tempt the flier to ignore other methods of navigation, and to rely entirely on his headphones and radio compass dial.

I remember a training flight which our crew made in a B-24 over South Carolina one afternoon. It was a hot

Pilotless or robot plane catapulted from an aircraft carrier, is being brought in for a three point landing by the ground control officer, seated in the chair, during practice operations in San Diego, Calif. Acme photo.

★ ★ ★

summer day, and the weather was "CAVU" (ceiling and visibility unlimited). Our Metro information warned of a pending change, however, and sure enough, during the middle of the afternoon the skies darkened and a line of *cumulo nimbus* (thunderheads) moved in from off the coast. For an hour we dodged the treachery of those storms, with my compass never settling down to a constant heading. During that hour, all of us discovered that, marvelous though the American system of radio range stations may be, in the midst of electrical storms the radio compass is like a thing possessed, spinning crazily. We found our headphones utterly useless; raucous static blanked out every signal on all bands. When we finally broke out of the overcast, pilotage alone made possible a heading home, and I assure you that on the last leg of that flight we all did some serious thinking, filing away a careful mental note always to use *all* forms of navigation—it was too evident with what ease any one of the "signposts aloft" could be temporarily obliterated.

Weather, however, is only one of the threats to complete efficiency in standard radio navigation. Early in the game, the cadet quickly learns the danger of "bent beams" caused by mountainous terrain, the strange "night effect" when one attempts to use stations which are too distant, and the "land-sea effect" which makes over-water navigation a bit tricky.

Then the fledgling is introduced to LORAN, and suddenly he sees in the future an ease of navigation which he never dreamed possible. For as refinements are made on this system of navigation, there is little doubt but that here may be the answer to all of the

[Continued on page 311]

YOUTH IN THE NEWS

The United Lutheran Churches of America are planning a school for the deaf, to be built near New York City at the cost of \$1,500,000. A national survey has revealed that 38 per cent of America's deaf citizens live in the eastern area of the United States.

A significant comment on the responsibility facing the churches in view of the large numbers of young people being won to Christ at Youth for Christ meetings appears in *The Presbyterian*:

"When these young people whose hearts are aflame with a new-found faith open the doors of the church of their choice and joyously make their entrance, what will they find? It is this question that disturbs. . . The truth that we must admit, even those of us who consider ourselves loyal churchmen, is that great sections of the Church are not proclaiming the glorious gospel committed to their charge. . . The saving and keeping power of a Christ who died and rose again is tragically lacking in the messages from many of our modern pulpits. Young people who have come out of meetings where the cross and resurrection of Jesus Christ have been exalted will turn away from such churches in disappointment and chagrin."

Inter-Varsity and Foreign Missions Fellowship officers have planned a student convention to be held at the University of Toronto, December 27 to January 2. According to an announcement which appears in *His*, the aim of this convention will be "to bring together students from all over North America, with leaders of the missionary movement at home and abroad, to consider afresh our responsibility to take the gospel of Christ to every person in the world." The convention theme will be, "Complete the Commission."

Selective Service figures show that one out of every four men between the ages of eighteen and twenty examined for service in the armed forces was rejected for mental, physical or educational deficiencies.

It is estimated that American parents will spend \$232,000,000 for toys this Christmas.

Chapters of the Christian War Veterans of America have recently been organized in Westmont College, Santa Barbara, Calif., and Houghton College, Houghton, N. Y. This organization is not to be confused with an anti-Semitic organization known as the "Christian Veterans of America."

According to the *Temperance Advocate*, 62 per cent of American youths between the ages of sixteen and twenty-four are drinkers.

Every young person who wants vocational guidance will get it, if Congressman Graham A. Barden has his way. He has introduced legislation to authorize \$78,500,000 each year in Federal funds for vocational-guidance projects. —*Classmate*

It is estimated that Youth for Christ reaches a million young people every Saturday night.

A conference attended by 200 Christian Chinese college and university students was held recently in Chungking. During the meeting twenty students volunteered to de-

vote their lives to spreading the gospel in "the regions beyond."

Recently, under the pressure of international circumstances and against its will, the Spanish government showed itself disposed to grant a very limited degree of freedom in matters of conscience and worship. Nevertheless, until

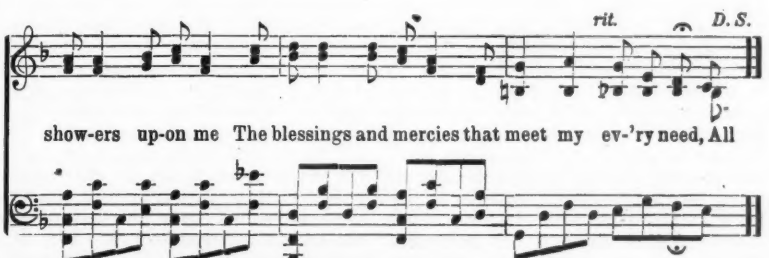
now there are no signs that these rights will be granted to Protestant youth. On the contrary, the Elementary Education Act, which was passed by the Spanish Cortes in July, 1945, states clearly that the whole of Spanish education should be infused by a strong Catholic spirit and must be subordinated in every detail to the spiritual oversight of the Catholic ecclesiastical authorities. This law leaves not the slightest room for the instruction of Protestant children in the faith of their parents, neither in private nor public institutions. Protestant schools in Spain remain as great an impossibility as ever. —*The Presbyterian*

Norman J. Clayton is one of the best-known and most-gifted gospel song and chorus writers in America today. His words and music always convey a true scriptural and spiritual message. It is a genuine pleasure to present this hitherto unpublished chorus from his heart and pen.—Wendell P. Loveless.

His Love, Like a Sunbeam

N. J. C.

NORMAN J. CLAYTON



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A unique presentation of the Christmas story as a young people's topic



Voices Heard

at Christ's Birth

WHEN Caesar Augustus issued his decree that all the world should be taxed, there must have been a veritable babel of voices in every city of the Roman empire. Multitudes returned to the villages of their birth. There were heart-breaking separations, happy reunions, and every conceivable set of circumstances in which people talk.

All of those voices have been hushed for centuries. It would be impossible to find any trace of what was said in millions of conversations which took place in the period immediately surrounding the birth of Christ. Impossible, that is, except for the inspired record of what God has been pleased to preserve for us in the Bible. As we examine the Scriptures, we discover that certain representative utterances have been written for our learning and admonition.

If we listen carefully, we can hear what was being said by angels and demons; by worldlings and believers; by religious leaders and political leaders; by wise men and peasants. It is possible even to hear what the eternal Son of God said to His Father on the very night of His birth. Taken together, these representative voices depict a remarkable series of various attitudes which may be taken toward the God of heaven and His incarnate Son.

1. There was the voice of the unseen world above, made audible when the angels burst the bands of their invisibility to express their joy at Messiah's birth, and to make known to men the significance of what had just happened in the lowly stable of the city of David (Luke 2:10). The Scripture is not lacking in other intimations of what the occupants of heaven talk about, but here is, in

clearest tones, the bright picture of what the angels said, on that night of nights: "Glory to God in the highest, and on earth peace, good will toward men" (v. 14).

2. The voice of the heedless world around has been crystallized for us in one brief phrase. What did men and women and young people say as they gathered in their own cities in obedience to the decree of Caesar? They talked of everything under the sun, but evidently God's promised Redeemer had no place in their conversation. When Joseph and Mary, heirs to the throne of David, came to the city in which God had announced Christ should be born, "there was no room for them in the inn" (Luke 2:7). From the viewpoint of eternity, this is all that the babel of voices in Bethlehem meant. Thus tersely, the Bible summarizes what was spoken that night in David's city. Nor should this be considered remarkable, when we see the world maintaining its ancient attitude, in spite of the fact that Christ lives today. There is still no room for Him, nor for those who are dearest to Him.

3. Breaking forth into evil words and deeds was the voice of the unseen world beneath. "Herod, when he saw that he was mocked of the wise men, was exceeding wroth" (Matt. 2:16). There can be no doubt whatsoever that the terrible anger of Christ's great adversary, Satan, and his demon host, is visible in the wrath of Satan's emissary, Herod. Just as unseen evil forces sought to destroy the children of Israel at the time of Moses' birth, and thus prevent the birth of Christ, so did Satan now seek to murder the infant Saviour. The real attitude of the unseen world of wicked spirits toward the Lord Jesus was demon-

strated for all future generations to behold.

4. The voice of religious indifference spoke through the scribes and Pharisees of Jerusalem, who paid no heed when wise men came seeking information as to where Christ should be born. These religious leaders knew the Old Testament Scriptures, but were apathetic to what they contained. They could even direct the wise men to the Saviour, after consulting Micah and reading the words, "In Bethlehem of Judaea: for thus it is written by the prophet" (Matt. 2:5), but they themselves did not go to worship Him.

In every generation since then, there have likewise been men in places of leadership who have known what the Bible teaches about Christ, but who have not acted on the knowledge they possessed.

5. The voice of the spirit of prophecy was also heard after Christ was born. Representing those devout and earnest students of God's Word who have always looked for the salvation of the Lord were two saints in Jerusalem. The secret prayers of Simeon brought the secret assurance that he would behold the Messiah, and one day he was able to say: "Mine eyes have seen thy salvation" (Luke 2:30). Prayer and fasting gave to the aged Anna power to pierce with prophetic glance into the divine purpose. She "gave thanks likewise unto the Lord, and spake of him to all them that looked for redemption in Jerusalem" (Luke 2:38). Christ cannot be hidden from the eyes of faith.

6. The voice of adoring worship has ever been heard where God has manifested His saving grace. We read that the wise men "fell down, and worshiped him" (Matt. 2:11). What words they spoke we know not, but their act of worship expresses to us the proper attitude of all who are truly wise today. The dim starlight of some ancient revelation, handed down perhaps from the captives of Daniel's time, who lived in the land from which the wise men came, led them to the brighter light of the written Word. The light of revelation in turn brought them to the very presence of Him who is the Light of the world.

7. The voice of childlike faith is to be heard in the response of the shepherds to the message of the angels. Said they: "Let us now go even unto Bethlehem, and see this thing which is come to pass, which the Lord hath made known unto us" (Luke 2:15). Unbelief would have said, "Let us see whether this thing has actually come to pass," but faith ex-

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Signposts Aloft

[Continued from page 308]

variables which the aerial navigator has faced in his journeys aloft. The skillful LORAN operator can pin-point himself above an overcast within a few hundred yards—instead of a few miles! Britain's famed "Gee Box"—a forerunner of LORAN—enabled many an 8th Air Force navigator to find not only the general area of his base, but the actual runway itself!

LORAN is a complex receiving device which measures the distance of aircraft from a group of transmitters, usually three—a "master" and two "slave" stations. This distance is measured in the infinitely small fraction of a second required for packets of energy to reach the plane, and a fluorescent screen enables the operator to count the distance visually, by referring to characteristic "pips" and "blips"—electronic "doodles" on the LORAN scope.

The Christian frequently has likened prayer to radio, since our petitions gain access into the very Holy of Holies by spanning the gulf which separates us from our heavenly Father. Prior to LORAN, this simile broke down too often: radio was subject to the whim of the weather, and the pranks of terrestrial phenomena.

This has been largely remedied now, and perhaps since this navigator made his last incomplete combat mission, methods were developed to overcome the one remaining difficulty—enemy jamming of LORAN signals over the target area.

As Christians, however, we need never fear that the enemy of our souls can tamper with the prayers of God's children. God looks on the heart, so our transmission heavenward is "line-of-sight"! There is no better type of transmission.

For the Confirmation of the Faith

[Continued from page 307]

tures. The confidence of faith can ever say: "That be far from Thee to do after this manner, to slay the righteous with the wicked: and that the righteous should be as the wicked, that be far from Thee: shall not the Judge of all the earth do right?"

"But how often in thinking of God's providence while His work was unfinished have the best men in all ages longed to see the good man freed from oppression and the proud oppressor rewarded according to his wickedness—to see the aspersions cast upon God's faithful servants removed and the hypocrite unmasked. It is not in the spirit of revenge that saints of earth have joined with the souls under the altar in crying to God that He would avenge the blood of His martyrs. But patience must have its perfect work. No shadow of iniquity will finally rest on the divine administration. The whole creation will see that God is just in all His ways, and holy in all His works."

The latest words on this subject are worth repeating. They are written by

the distinguished theologian Dr. Otto Piper, of Princeton Theological Seminary, in his most interesting and thought-provoking work, *God in History* (New York, 1939, pp. 176, 177):

"History needs an end which is itself beyond history, because thus alone can the purpose of God fully be carried out. Everything in history serves God's glory, but in most cases its particular meaning and function are not manifest. As to most of the successes and failures of history, we do not know how they are connected with the purpose of God. Similarly we know that in the body of Christ every individual member has eternal significance, and that we do not work

merely for future generations. But if there were no opportunity of knowing exactly what our life was meant for, and contributed to, our historical existence would not differ from that of any plant or animal which serves to build up the life of this globe. Hence this earthly historical life must be followed by a timeless, yet conscious, communion with Christ."

If such judgment is coming—and certainly it must, by every ethical principle and the human sense of ultimate justice—then how gracious and loving has God been to send His Son and judge sin in Him, that we forever might be delivered from the wrath to come!



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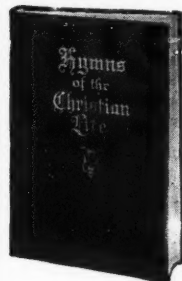
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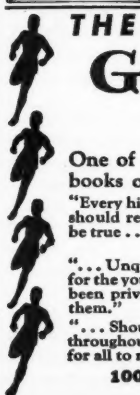
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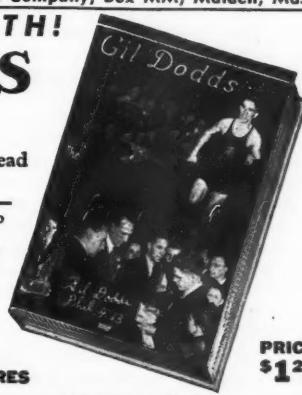
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interest only for youth, another for news of the Sunday school, and still another for miscellaneous items. In the miscellaneous section, you might include such things as a question box—the young people would send in their questions, and they would be printed and answered there. This might be a good assignment for the adult counselor.

With the December issue of your paper, you have a good chance really to do something. This is the month you will get out your Christmas edition. You can make it the biggest and best youth paper of them all. A wealth of material is yours. All you need to do is select it, edit it, and print it.

A youth newspaper has possibilities far beyond anything that we could ever suggest here. Some of them you are already discovering. All of the hints couldn't ever be written down, but if you take these few and use them in accordance with your local situation, your paper will go forward.

With this we sign "thirty" (in journal-

Helpful Hints . . . by Claudia Burns Hinson

NO ONE need ask what brought that smile to your face. You have a right to be happy and proud of your accomplished task. The first edition of your youth newspaper has now become history—and say, isn't it a grand feeling—a job well done? And the difference already in enthusiasm in your youth group is amazing.

However, as you view the finished product of your first effort, even though you are bursting with pride, aren't there a lot of things you would like to do differently the next time? None of our attempts are ever perfect, and no matter how many papers we publish under the chosen name of our group, we should always strive toward that

ultimate goal of making it better and finer in every respect. You will blunder naturally, but you will always profit by your mistakes. You will find from time to time as you try different things that one thing will work better than another.

For this reason, here are a few hints that might help you to go forward now that you have started your paper, keeping in mind, of course, that no two situations are the same. What will work for one group will not always work for another because the local organization is different. These suggestions are for you to take and modify to fit your needs.

Earlier it was mentioned that this project would bring better understanding and co-operation between the youth and adults in the church. It will also be a means of uniting both forces around the central leader of your church—the pastor. If your paper is large enough, you can suggest that the pastor have his own column where he will write his message of things of special interest to the entire

church. He will be limited, of course, to the space you allow him and his copy will have to be in on the deadline, so that you will have it when you make up your dummy before you go to press.

If you do not have space for the pastor to have a regular column in your paper, then you might let him have the editorial for his message once a month. You will also co-operate with the pastor in getting the announcements for the paper, and all church announcements of special days as

well as the regular weekly notices can be given a nice "plug" in your news. Some of the special days would make nice articles. You could assign them to one of your group to do some special work and then write

Some concluding suggestions about the publication of a young people's paper

the story.

Maybe you will want to have a special column for poetry. You need not have any particular theme, but your poetry editor could select and edit the poetry. Your young people might be asked to participate in this themselves, submitting, from time to time, poems that have helped them, or their own poems, as the case may be.

Your artists will be busy at work designing artistic headings for some of your columns. For the sake of variety, other columns will be plain. It is nice to have a cartoon with a message that is drawn by one of the young people.

For the readers who like the lighter side of life you may wish to include a few good jokes under a "catchy" title or column heading. Also, you may want a column of personals, telling the news of different people in your church. Where the group is small, such items tend to unify it.

One page might be used for articles of

istic language) to our thoughts on publishing a youth newspaper. From now on, you are on your own. Let your thoughts and ideas run the gauntlet of material and possibilities, and may the Lord bless you as you use your youth paper to further the young people's work in your church, for His honor and glory.



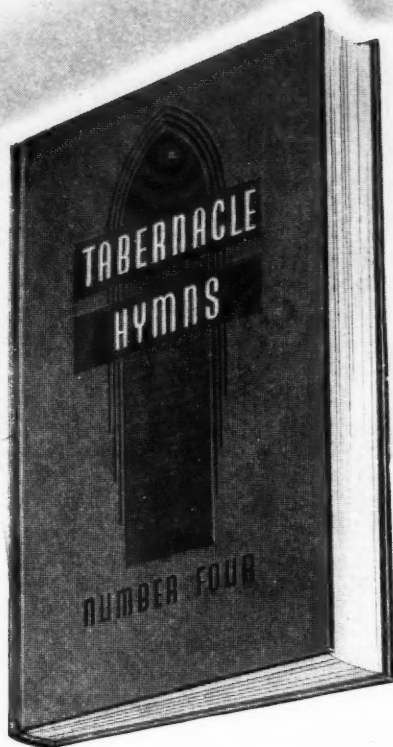
Voices Heard at Christ's Birth

[Continued from page 310]

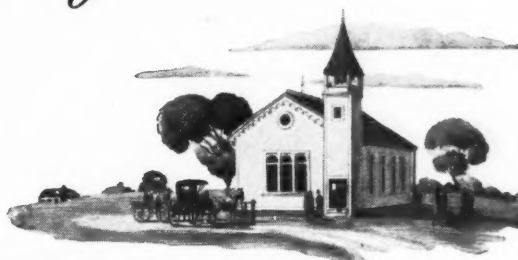
pressed confidence that God's ambassadors had indeed spoken the truth. Faith obeyed God's Word; faith therefore beheld the incarnate Son of God.

8. *The voice of implicit obedience* crowns every other utterance recorded as having accompanied the incarnation. The Babe in the manger spoke to His Father in heaven. His words have been preserved for us in the Christmas story as it appears in Hebrews 10:5-7: "When he cometh into the world, he saith, Sacrifice and offering thou wouldest not, but a body hast thou prepared me: in burnt offerings and sacrifices for sin thou hast had no pleasure. Then said I, Lo, I come (in the volume of the book it is written of me) to do thy will, O God."

Wonderful it is to know that there in Bethlehem, amid the hubbub of a city disturbed by many coming and going, one voice was raised to the Father directing attention to the purpose for which Christ came. He had come to receive the body prepared for Him, that in it He might go to the cross, for by God's will "we are sanctified through the offering of the body of Jesus Christ once for all" (Heb. 10:10).



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